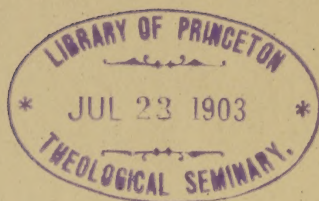


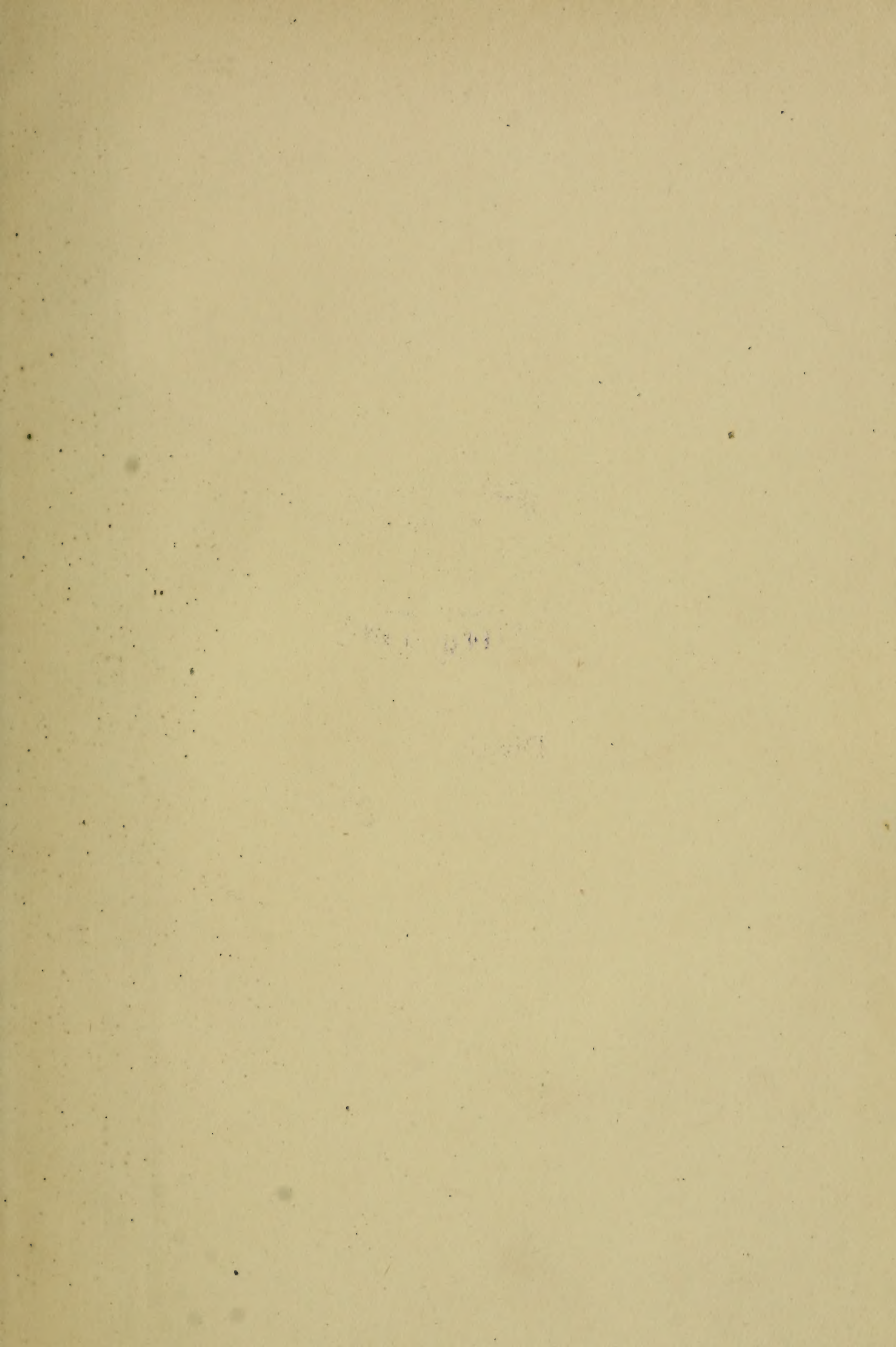
HISTORY OF THE  
DEACONESS MOVEMENT

C. GOLDER



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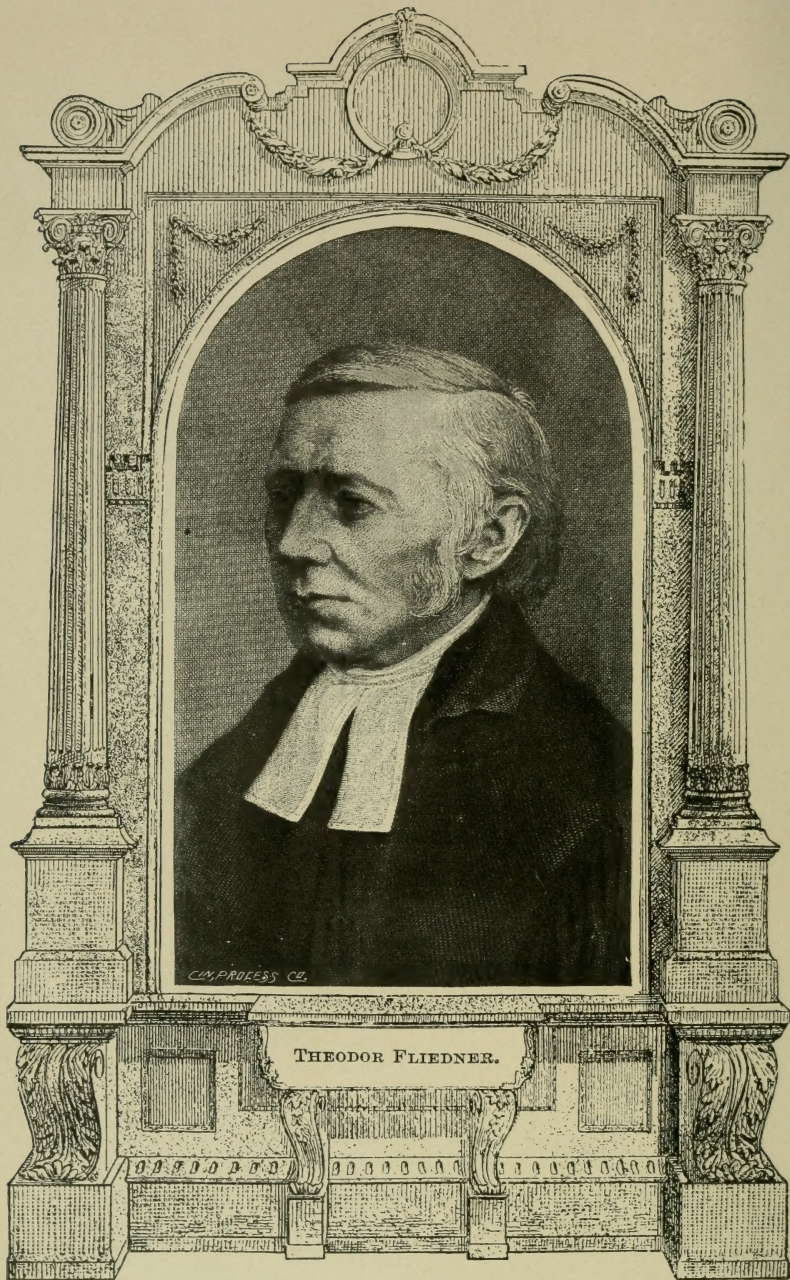












# HISTORY OF THE DEACONESS MOVEMENT

IN THE CHRISTIAN CHURCH

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BY REV. C. GOLDER, PH. D.

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*With 200 Illustrations*



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## PREFACE.

WHEN we consider the fact that at least one hundred and forty Deaconess Institutions (inclusive of the various branch Homes) have been founded within the last fifteen years in the United States alone, ninety of which are controlled by the Methodist Episcopal Church, and that the number of deaconesses has increased during this period to over eighteen hundred, it is clear that a presentation of the historical development of this promising and rapidly-growing movement has become a matter of necessity. I had hoped that a more capable pen would take up the task; but as year after year slipped by without an attempt in this direction, I concluded that I ought to comply with the desire of the Central Deaconess Board of the German Methodist Conferences, and the request of a number of friends of the cause, and therefore have undertaken to write this volume. Ten or twelve years ago several valuable books on the Deaconess Cause appeared in this country, namely: "Deaconesses in Europe and America," by Jane M. Bancroft Robinson, Ph. D., (1890); "Deaconesses, Biblical, Early Church, European, American," by Lucy Rider Meyer (1889); "Deaconesses, Ancient and Modern," by Rev. Henry Wheeler (1889); "The Deaconess and her Vocation," by Bishop J. M. Thoburn (1893). At that time the Deaconess Cause was in its infancy in this country;

to-day it has passed the experimental stage, and the history of its development has awakened a remarkable degree of interest. The time is ripe, as was the case nearly seventy years ago in Germany, for the renewal of this apostolic office, and the work, although still subject to much misunderstanding, is from year to year gaining a more definite and permanent shape. Difficulties of all kinds are still to be overcome; but the object in view is now more clearly understood. It is hoped that the following pages may show the great importance of this work by presenting a comprehensive view of its development in the Old and New World.

The history of the female diaconate, from the time of the apostles up to the present, has repeatedly been written by specialists in England, and especially in Germany; and the origin and development of the institutions belonging to the General Conference of Kaiserswerth may be found in well-written books; but the institutions of the Free Churches of Germany, as well as the movement in England, and especially in America, have, as far as we know, never been comprehensively treated. This fact is of itself a sufficient justification of the appearance of this book. As it is intended chiefly for American readers, and appeared first in the German and now also in the English language, it seemed best to give a complete though abbreviated historical review of the movement. All denominational barriers disappear in the work of Christian love; therefore, I did not hesitate to disregard all sectarian interests, and have given a general view of the Deaconess Movement without denominational bias.

Since illustrations are the fashion nowadays, and, outside of a German book published by Pastor Disselhoff entitled "Jubilate," no illustrated book on this sub-

ject has appeared either in German or English, I have been at much pains to secure abundant material for this purpose, and take this occasion to express my sincere thanks to the directors of institutions, at home and abroad, for their kind and prompt assistance. I regret that I was unable, in many instances, to obtain photographs, and in such cases I was obliged to depend on the pictures found in annual reports and magazines. That is the reason why the pictures are not all uniform in execution. I also express my thanks to the numerous friends who assisted me with historical sketches and other information. Especial credit is due to Mrs. Jane M. Bancroft Robinson, Ph. D., of Detroit, Mich., and Mrs. Lucy Rider Meyer, of Chicago; also to Rev. H. W. Hortsch, secretary of the Protestant Deaconess Conference, and superintendent of the German Protestant Deaconess Institution in Cincinnati.

I shall be thankful if any error discovered is promptly reported to me for the next edition. If the reader shall be moved to praise God for the Deaconess Movement and to devote himself to the advancement of this cause, the chief object of this book will have been accomplished.

CINCINNATI, O.

C. GOLDER.





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# HISTORY OF THE DEACONESS MOVEMENT IN THE CHRISTIAN CHURCH.

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## CHAPTER I.

### THE FEMALE DIACONATE IN APOSTOLIC TIMES AND UNTIL THE REFORMATION.

THE Christian Church was slow in grasping the idea of the nature and object of the kingdom of God. The history of this kingdom and that of humanity in general would have been essentially different if this had not been the case. The Church would have exerted a more extended influence and proven a greater blessing. As it was, she paid too much attention to theory and doctrine, and too little to the practical life. In later times she subordinated such temporal affairs as the physical welfare of the poor, the sick, the widows and orphans, prisoners, etc., altogether too much to her spiritual interests, and Church organizations have too often forgotten that the Judge of the world will say on that great day: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me," or the reverse. (Matt. xxv, 35, 36.) It is clear that both the body and the soul of man must be included in the ministrations of the Church. The work of the Lord Jesus also typifies this. He preached the gospel of the kingdom, and taught in the synagogues;

but he also made the blind to see, the lame to walk, the deaf to hear, cleansed the lepers, and healed the sick. He fed the hungry and blessed the children. He proved himself to be, not only the Son of God coming down from heaven, but also the Son of man, "who came not to be ministered unto, but to minister." In this he has left us an example "that we should follow his steps." We must not only understand the doctrine of the Divinity of Jesus, but we must also have a right understanding of his humanity. As his work included the whole man, body and soul, so the Church must continue his work in this twofold aspect. She should bring man into right relations with God—that is, care for the salvation of his soul—but at the same time she must bring men into right relations with one another, and concern herself with the amelioration and improvement of those temporal conditions which so closely affect his existence in this world.

And let us keep in mind that God did not design the Church to be a machine whose wheels and springs have been regulated for all time, but that the Church is an organism, which adapts itself to growing needs and develops according to changing conditions. This Church organism is like a tree, which has the power of growth and development in itself, putting forth new branches, blossoms, fruit, and foliage in due season. The institutions and rules of the Apostolic Church were very simple; a Church organization such as we have to-day, with its benevolent institutions, its Missionary, Educational, Tract, and Bible Societies, its Sunday-schools, Asylums, Houses of Rescue, its Deaconess Homes and Hospitals, its Homes for the Aged and Orphans, its Magdalen Refuges and Lodging-houses, its City, Emigrant, and Jewish Missions, as well as its extensive



activity among prisoners and the lost and erring of all classes, was unknown in the Apostolic Church; but, like a grain of mustard-seed, this all-inclusive work of love is contained in the clearly-established principles of the Scriptures. God committed the form of government and the final development of the future Church to the Church itself. He gave life and sent the Holy Spirit, and it naturally followed that the constitution and necessary institutions of the Christian Church would be developed with the growing needs of humanity. It was not necessary that God should give us a doctrinal system, much less that he should give us constitutions, by-laws, and regulations for all desirable benevolent institutions and organizations; for "where the Spirit of the Lord is, there is liberty." Possessing the Spirit, it would not be difficult for the Church to find the right forms, and to change them, whenever necessary, as the occasion might demand. Therefore the merciful ministrations of the Church should not be bound by forms and fetters. It was rather the intention of God that they should be free and elastic, fitting themselves to the needs and circumstances of the centuries and of different peoples. Naturally, the prosperity of the Church required regular offices, and the Apostolic Church felt that the unorganized benevolence of its Church members was not sufficient, and that new adjustments would always be required.

The Church in Jerusalem grew, and we read: "Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration." (Acts vi, 1.) The congregation bore a family character, and the communistic feeling was so strong that the individual pos-

sessions of each were subordinated to the whole, the restrictions of private property were abolished, and the meals were taken in common. Already, at this time, the apostles to whom the leadership of the Church had been committed found it no longer possible to do all the work required. They could not devote themselves to the "ministry (Greek, *diakonia*) of the Word," and also "serve (Greek, *diakonein*) tables." Therefore they asked for the selection of "seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." (Acts vi, 3.) This was the origin of the *male* diaconate. Into its care the sick were given, as we undoubtedly understand from Acts vi, 8; viii, 5; and these men combined the work of evangelization with the office of serving the sick and the poor. The deacons were ready, whenever the opportunity offered, to testify for the Lord or to show a seeking soul the way into the light. We read in the "Apostolic Constitutions," "Let the deacon be the bishop's ear, eye, mouth, heart and soul." The last expression, "heart and soul," clearly indicates that the office of service was conceived of as distinct from, but as growing out of, the ministry of the Word, and that these two forms of service supplement each other. So it appears that the diaconate did not lack freedom of development according to the needs of the times. As the times, so the manners, customs, and institutions.

*Diakonia*, or the corresponding verb *diakonein*, denotes a variety of kinds of service. A deacon is a servant, and Luther frequently translated the word diaconate (service) with "office." The Bible uses it in a broader sense as coming under the classification of "diversities of administrations" and "workings." In a

narrower sense in the history of the Church, a certain office is foreshadowed as the ministry of helpful service in contradistinction from the ministry of the Word. The apostle required of the deaconess, above all things, three qualifications: 1. A good report; 2. Being filled with the Spirit; 3. Possessing wisdom. But the communication of spiritual gifts varied according to the diversity of character, and we must conclude from 1 Cor. xii that the Holy Spirit took the natural gifts of the individual into account in the distribution of spiritual gifts. The Holy Spirit equipped woman in an especial manner for the service of the Church, and in Rom. xvi the Apostle Paul shows us that he is perfectly convinced of the blessing which godly women wrought in the Apostolic Church. He himself recruited a large number of his workers from among the women. He called them his "fellow-workers," and says that they have "labored much in the Lord." They acted as prophets in many places in Asia Minor, and of many of them we know that they prophesied. It is not improbable that these female workers, or servants (deaconesses), devoted themselves especially to their own sex. That this was done exclusively, however, is nowhere proven.

The Scriptural right of the female diaconate is especially apparent when we think of Phœbe, of apostolic times, who is expressly called "a servant [deacon] of the Church which is at Cenchrea." That Phœbe is not called a *deaconess*, but a *deacon*, proves that not only the male diaconate was legitimately acknowledged in the Apostolic Church, but that the office of the deaconess was officially sanctioned in a perfectly similar manner. So far as this office is concerned, woman is apparently placed in the same rank as man, and that by the Apostle

Paul himself. He writes to the Church in Rome: "I commend unto you Phœbe, our sister, who is a servant of the Church that is at Cenchrea: that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succorer of many, and of mine own self." (Rom. xvi, 1, 2.) The apostle recommends Phœbe to the Church in Rome, the deaconess, *or*, literally, the *diaconus* (the word "deaconess" is not used in the Scriptures); and with that he clearly states what her office and calling is. So there were male and female deacons in the Apostolic Church, and Sister Phœbe is the first female representative of this office of whom we have any knowledge. Apparently the office is established by the apostles themselves, and 1 Tim. iii, 2-13, gives unimportant particulars concerning it. Here the office of the bishop as well as that of the deacon is mentioned; it would be surprising to find the wives of the deacons mentioned while the wives of bishops are passed over in silence. Therefore several commentators explain the word "women" (verse 11) as referring to female deacons. Dr. Adam Clarke says: "If the apostle had those termed *deaconesses* in his mind, which is quite possible, the words are peculiarly suited to them." The apostle frequently gave advice to those who held this office, and he was anxious that no unworthy persons might crowd themselves into it. Rom. xvi, 1, 2, justifies the belief that we are here concerned with a well-regulated female diaconate, only that the office of the deaconess was less conspicuous and public. It was, no doubt, introduced quietly, just as the Sabbath was transferred to the first day of the week. In any case this much is certain, that the office existed in a well-regulated form in the Apostolic Church, and that it had the sanc-



tion of the apostles. In his "Church History" Dr. Philip Schaff, amongst other things, says:

"Deaconesses, or female helpers, had a similar charge of the poor and sick in the female portion of the Church. This office was the more needful on account of the rigid separation of the sexes at that day, especially among the Greeks. It opened to pious women and virgins, and especially to widows, a most suitable field for the regular official exercise of their peculiar gifts of self-denying love and devotion to the welfare of the Church. Through it they could carry the light and comfort of the gospel into the most private and delicate relations of domestic life, without at all overstepping their natural sphere. Paul mentions Phœbe as a deaconess of the Church at Cenchrea, the port of Corinth; and it is more than probable that Tryphena and Tryphosa and Persis, whom he commends for their labor in the Lord, served in the same capacity at Rome."

By specifying the work of the deacon we have also specified the work of the deaconess. The wants of the female portion of the Church are substantially the same as those of the male portion.

The spiritual baptism that came upon the disciples at the Pentecost set every heart on fire with the love of God, and "they all began to speak with other tongues as the Spirit gave them utterance." This was remembered during the apostolic age, and some of the subjects of it perhaps survived the apostles. It was not an uncommon thing for women to speak or prophesy to the edification of the Church; and doubtless some of those who were set apart as deaconesses obeyed the divine impulse and told publicly and privately the story of the cross. Neither deacons nor deaconesses were specially ordained to the work of preaching in the early Post-

Apostolic Church, and yet we are constrained to believe that it was not foreign to either. Priscilla took Apollos and "expounded unto him the way of God more perfectly," unfolding to his inquiring mind the Scriptures of truth. "The new life which pervaded the whole Christian society would lead women as well as men to devote themselves to the labors of love." Teaching was certainly a part of their work. "The social relations of the sexes in the cities of the empire would make it fitting that the agency of woman should be employed largely in the direct personal application of spiritual truth (Titii, 3, 4), possibly in the preparation of female catechumens. Their duties were to take care of the sick and poor, and to minister to martyrs and confessors in prison, to whom they could more easily gain access than the deacons; to instruct catechumens, and to assist at the baptism of women; to exercise a general oversight over the female members of the Church, and this not only in public, but in private, making occasional reports to the bishops and presbyters." Jerome says, "Each in his own sex they ministered in baptism and in the ministry of the Word."

Bishop Lightfoot says: "In reading the New Testament I find that the female diaconate refers to an equally well-attested office as the diaconate of men. Phœbe is as much a deacon as Stephen or Philip." And Dean Howson, in his well-known book, "The Diaconate of Women," says: "We may, strictly speaking, express the case in still stronger terms; for Stephen and Philip are nowhere designated by this title, whereas Phœbe is distinctly called a *diaconus*." But even if the apostle did not use the word in an official sense, yet we know that Phœbe exercised all the functions of the office, and

that she became the pattern of the female diaconate of all times. Even in later times, when the Church organization was perfected, there was no distinction made between the male and female diaconate. Dr. Ludlow, in his book, "Women's Work in the Church," seeks to prove that no difference was made between the ordination of deaconesses and deacons; and Dr. Philip Schaff also believes that there is no doubt that the Apostolic Church did ordain deaconesses. Consequently, the consecration of the deaconess was accomplished in the presence of the congregation through the laying on of hands on the part of the apostles. The Apostolic Church was convinced that no spiritual victory was to be gained without the influence of the Holy Spirit. Therefore the installation of deacons into their office by the laying on of hands was done under the direction of the Holy Spirit. Why should not the deaconesses have been installed in the same way? This is very clearly shown in the "Apostolic Constitutions," where we read the following: "With regard to the deaconesses, I, Bartholomew, lay down the following rules: The bishop shall, in the presence of the presbyters, lay his hands on the deacons and deaconesses and offer the following prayer: 'O eternal God, Father of our Lord Jesus Christ, thou who didst condescend to let thine only-begotten Son be born of a woman; thou who didst fill holy women—Miriam and Deborah, and Hannah and Huldah—with the Holy Ghost, and didst select women to be the guardians of the holy gates, both in the tabernacle and in the temple, mercifully behold these thy servants who are now to be consecrated to the office of deaconess. Fill them with the Holy Spirit, that they may perform the work to which they are called in a worthy manner, to thy glory and the

exaltation of thy Son Jesus Christ, through whom honor and worship be unto thee and the Holy Ghost, now and forever. Amen. Amen.'"

In the above-mentioned book, "The Diaconate of Women," Dean Howson says: "It seems to me, if we simply keep to the New Testament, that we have as much ground for the recognition of deaconesses as a part of the Christian pastorate as we have for the episcopacy itself." It certainly is to be regretted that for more than a thousand years an office which is so clearly defined in the Holy Scriptures should have been entirely ignored, and that it should have been left to the Church of the Reformation to pave the way for the renewal of this apostolic institution.

What was the status of deaconesses in the first century of the Christian period, and what was their calling? On this point the "Apostolic Constitutions" \* gives us definite information. The deaconesses belonged to the clergy. Their consecration, or ordination, was accomplished by the laying on of episcopal hands. It is shown by the minutes and resolutions of different Councils that deaconesses and deacons were ordained in the same manner. Their work may be briefly described as follows: They guarded the door of the house of God; they were the agents in the dealings of the bishop with the women of his congregation; they directed the latter where to sit in church; they prepared female catechumens for baptism; they assisted at baptism; they

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\* "Apostolic Constitutions" is the title of a work which appeared in the Greek language in eight volumes. It contained the rules and regulations of the Christian Church. The book dates from the middle of the fourth, or possibly the beginning of the fifth century. Its value to the historian is incalculable, because it describes the institutions and customs of the Church in the fourth century. It throws a great deal of light on the subject under discussion,—the female diaconate. Nearly every phase of this question is touched upon in the "Apostolic Constitutions."



nursed the sick, visited the poor, and cared for widows and orphans. By the end of the third and the beginning of the fourth century we find that the Deaconess Work was in a most flourishing condition in the Oriental Church. Maidens who were willing to forego marriage, and childless widows who had been married but once and who bore a good reputation, were chosen for this office. In one isolated case history shows us that even married women, living continently, might become deaconesses. The names of a number of deaconesses have come down to us, who, in that dark period of defection and secularization, were bright stars in the ecclesiastical sky.

In the fourth century, Constantinople was the center of political and ecclesiastical life in the Orient. In the year 398, Chrysostom, of Antioch, was called to the Episcopacy of Constantinople. Forty deaconesses were employed in his congregation alone, of whom many are known to us by name. We recall Amprukla, to whom Chrysostom wrote a number of letters during his banishment; and Pentadia, the widow of the Consul Timasius, who displayed such great courage when the bishop was carried away; and Sabiniana, who voluntarily followed and served the bishop during banishment. Olympia, born of a noble family, deserves more than a passing mention. As a deaconess she laid not only her youth and personal beauty, but her gifts and education as well as her great wealth, on the altar of the Church. Of the numerous letters which Chrysostom wrote to Olympia during his banishment, eighteen are still in existence. The superscription on these generally reads, "Reverend and pious Deaconess Olympia!" He often speaks of his sufferings and privations, but he also speaks of the self-denying devotion and great faithfulness of his friend Olympia. His language is figurative, and it brings out

the charms of Olympia's noble character. "It is not necessary," writes Chrysostom, "to speak of your alms, nor of the diverse and unwearying perseverance which you have shown in the severest trials and persecutions. . . . When I remember how frail you are, and what a delicate nature you have inherited, and how you have been raised in luxury, it is astonishing how you have hardened, yea, deadened your flesh through hardships and privations. You have brought such a host of sicknesses upon yourself that the doctors are helpless and medicines have no more effect upon you. . . . Your pains are countless. . . . I can not call it control, for the desires of the flesh are dead. You eat only so much as is necessary to prevent starvation. You have accustomed yourself to stay awake all night. Waking is natural to you as sleep is to others. . . . I admire not only your coarse clothing, in which respect you surpass every beggar, but also the want of elegance and the negligence with which you wear them. It is the same with your shoes and with your gait. Therein one recognizes your virtue. . . . I have still to speak of your liberality and of the heroism which you have shown under severe persecution."

Here we have the description of a deaconess of that day. Her opposition to the luxury, the worldliness, and the pleasure-seeking with which she was surrounded were as firm and immovable as the rock of the ocean. Self-denial and abstinence gave her a deep and far-reaching influence. At the same time we notice that an unevangelical, ascetic tendency is threatening to overshadow the practical work of Christian love. It is the first intimation of the deterioration of the female diaconate into the sanctimonious austerity of convent life. The office had already lost some of its purity.

In the following centuries, as the order of nuns became prominent, the New Testament conception of the Deaconess Work became obscured. It was buried under false doctrine and wrong practice while the light of the gospel was hid under a bushel. From now on, more stress was laid on outward works of piety and externals in religion. The nuns sought a higher degree of salvation by means of a greater degree of sanctity, which they hoped to attain by living in a celibate state. In the course of time there remained very little power of comprehension for that freer evangelical spirit of the diaconate as it had developed in the Apostolic Church. The nuns locked themselves up in their convents, and if one of them left the convent to enter the married state the penalty of death was decreed against her. The high convent walls which separated her from her fellow-mortals symbolized also her separation from the principles of free grace. The original calling of the deaconess was to bring light, consolation, and joy into the suffering of every-day life, and to make the world acquainted with the Savior. But the order of nuns sought sanctity by withdrawing from all contact with the world. Of course, this was not the spirit of Him who came "to minister." Had the Church preserved her evangelical simplicity, the office of the female diaconate would never have disappeared. This would have been an indescribable benefit to the Church and the kingdom of God. The clergy, which was in favor of monasticism, naturally advanced the interests of the order of nuns and secured the downfall of the original apostolic diaconate of women. The word "nun" in distinction from "deaconess" shows the difference. "Nun" is of Egyptian origin, and signifies a virgin. "Deaconess" is a servant; that is, one who serves suffering humanity

for the Lord's sake. The whole cloister system is built up on false principles, and is therefore unscriptural and thoroughly unevangelical. Therefore a "nun" has nothing in common with a "deaconess." Not the slightest relationship exists between them. Convents are houses whose inhabitants think that they can serve God better by retirement and avoidance of the world, by prayer and meditation. Deaconess Homes are institutions for women and maidens who devote their time and strength, for Jesus' sake, exclusively to the poor and sick, the helpless and the children. These institutions are as wide apart in principle as the North and the South Pole, and there is no reason to fear that the Deaconess Work, so long as it is conducted on a Scriptural basis, will decline into monasticism. The vows of poverty, chastity, and obedience under which nuns live rob the soul of the purest and most exalted motives to piety and benevolence. The child of God owes obedience to Christ only, and if God's love is shed abroad in his heart through the Holy Ghost, sacrifice becomes easy and the motive for self-denial pure. The nun believes that she makes the sacrifice when she takes the vows, and that she can keep her vows only through constraint and years of practice. Through constraint and bodily exercise she wishes to attain a higher degree of happiness. The method here employed of building from outward to inward piety is altogether wrong. Christianity furnishes an entirely different rule. It renews the heart first, and thus lays the foundation for right conduct. When the love of God fills the heart, it is easy to do the will of God. This is the faith which worketh by love. The nun seeks justification by works; the deaconess performs works from love for the Savior. Therefore it is evident that the institution of deaconesses rests on a different

basis, and that the office of the female diaconate necessarily disappeared when these Scriptural principles were neglected. The deaconess took no vows. The nun had to take the vow of celibacy, and let herself be buried alive behind the walls of the convent. It is not surprising, therefore, that the Deaconess Work declined when its distinctive principle was given up.

Pastor Theodor Schaefer, in his book, "Die Weibliche Diakonie" (Part First), speaking of the downfall of the Deaconess Cause, says: "One chief reason for the downfall was this, that a change had come over the Church. Among the civilized nations the missionary period was past, and the period of permanency had begun. Infant baptism was customary, and adult baptism seldom occurred. But one of the principal duties of deaconesses had been to assist at baptism. Along with this came the removal of the local center of the Church from the Orient to the Occident. Instead of Constantinople, Rome became the center. But in the Orient the social condition of woman had favored in a great degree the need of deaconesses to work amongst the women. And, lastly, the valuation of cloister life increased to such a degree as not only to threaten, but in many instances to suppress, the true evangelical life. But the diaconate can thrive in the pure atmosphere of evangelical faith only. To speak of an inner relation between the diaconate and Roman orders is to be ignorant of history. The one is the death of the other. The office disappeared more and more. About 700 to 800 A. D. it had entirely disappeared in the Occident. In Constantinople the office still existed about 1200 A. D., but nowhere else in the Orient. Thus was the ministry of evangelical love buried by the gravediggers of evangelical faith. This ecclesiastically-regulated min-



istry of evangelical love—a love which serves not for wages or honor, but out of thankfulness for the experience of God's mercy—can not flourish except where faith is vital, and where the inner life finds expression in the primal forms of Apostolic Church life.”

The Reformation did not restore the female diaconate, but Luther prepared the soil for its reception. He restored evangelical freedom and the Bible, he tore down the bulwarks of self-righteousness, and brought the doctrine of the universal priesthood of believers to light again. By doing this he prepared the way for the free exercise of evangelical love, and especially for the New Testament office of deaconesses. It has frequently been asked why Luther did not, instead of abolishing the convents, reform them and change them into deaconess houses. Whoever knows the condition of the cloisters at that time knows that the idea of reform was inconceivable. There was nothing left but to discontinue them. Moreover, one ought not to expect too much of the Reformers. The development of God's kingdom has its history. It has its consecutive steps, and there must necessarily be something left for the future to do. Luther often expressed his desire that not only the male but also the female diaconate might be renewed according to apostolic models; but he despaired of the possibility of so renewing them because of the conditions then existing. He says, “We haven't the people, and I am afraid to begin until our Lord God makes Christians.” Luther recognized the importance of the women in the Church. He knew that woman is peculiarly fitted to take care of the sick body, and especially to guide the erring soul. He says: “The inclination to show kindness to others is more natural to women than to men. . . . Those women who love

God truly generally have especial grace to comfort others and to allay their pains." In his comments on 1 Pet. ii, 5, he says amongst other things: "Where there are no men, but women exclusively, as in a nun's convent, there one would have to put up a woman to preach. This, then, is the right priesthood, which consists of three things,—to offer spiritual sacrifice, and to preach, and pray for the congregation. Whoever can do that is a priest, and is bound to preach the Word, to pray for the congregation, and to sacrifice himself for God." We see, then, that Luther was not afraid to permit the appointment of a woman to preach where there were only women to listen, in view of the universal priesthood of believers and of the disposition, gifts, and powers which God had given her. In the year 1523 he recommended the parish of Leisnig, Saxony, to employ female teachers in their girls' schools, and Luther's friend, Bugenhagen, did not hesitate to incorporate this recommendation as a valid order into the rules of the Church. History further teaches that women and maidens were at this time privately employed to nurse the poor and the sick, and occasionally a woman was regularly called to this office, without being known, however, by the name of deaconess. In the Keppel Nunnery, at Siegen, deaconesses were employed in the middle of the fifteenth century, and these were regularly ordained to the office by laying on of hands and prayer. We find the beginnings of the renewal of the apostolic office of deaconesses on the Lower Rhine during the Reformation, in the following words, taken from the official records: "In places where circumstances call for it, we believe that even aged women, of proven faith and honor, may be chosen for this office, according to the example of the apostle."

Even in the Reformed Church we find institutions which remind us of the female diaconate of apostolic times. The General Synod of the Reformed Church of the Lower Rhine and the Netherlands, in the year 1568, announced the following order: "Especially in larger cities, it will be best to elect two classes of deacons, of which one class will take up the work of collecting alms and distributing the same, and the other shall attend especially to the sick. We also deem it appropriate that, in these places, women should be lawfully chosen for this work." Eleven years later (1579) the following was brought before the Synod: "An inquiry comes from the brethren of the city of Wessel, whether it would not be well in the Churches and congregations, wherever it is necessary and the customs allow, especially for the sake of the timid women, that the office of deaconesses should be again instituted, because it has not yet been introduced in any reformed manner." There existed at this time an association known as "The Maidens of Mercy." The duties of its members consisted in caring for the aged and poor and nursing the sick. Similar institutions to those of Holland are also found in England; and these remnants suggested to Fliedner, in the third decade of the nineteenth century, the thought of renewing the apostolic diaconate. It was left to him to resurrect in its original purity the office of the female diaconate which had been instituted in apostolic times.

## CHAPTER II.

### THE RENEWAL OF THE FEMALE DIACONATE IN MODERN TIMES.

THE first efforts to introduce the female diaconate, during the Reformation, were retarded by perplexing circumstances and immense difficulties which stood in the way of the reformers. In fact, they never got beyond the initial stages, and even these beginnings dwindled in the course of time, so that at last there were only traces left to remind one of the office which flourished so happily in apostolic times. But the more prevalent the rigid and heartless rationalism of the latter part of the eighteenth and the early part of the nineteenth century became, suppressing all the affections of the spiritual life and devastating the Church, the more clearly was the serious gap recognized that had arisen in the sphere of Christian benevolence. When subsequently new life appeared and the pietistic movement became more widespread, there was no lack of prominent and consecrated persons who sought to supply this need. In this they were very much helped by another circumstance. In England, and especially in the independent Churches of England, a remarkable activity appeared in religious work. The Church circles of England had received a powerful impulse from Germany, and now England returned the benefit with compound interest. Boehme, a former inspector of the orphanages of Halle, was called in the year 1707 as court chaplain to Queen Anne and George I of England. He translated the writings of Francke, Arndt's "True Christianity," and

other German works, into English, and these books were widely circulated in England. The Moravians also, having established a number of Churches in England, especially in London, exerted a wide influence. John and Charles Wesley, who became acquainted with Spangenberg and other Moravians on their visit to America, received very important light from them on the Christian life, and when they returned to London, turning away from the dead State Church, they sought peace for their hearts in the meetings of the Moravian Brotherhood. They courted the society of Boehler, a Moravian, a man who had received a thorough German University education, and who was afterwards made a bishop of the Brotherhood. John Wesley, especially, entered into a lasting friendship with him. In February, 1735, he wrote in his diary: "I have never willingly neglected an opportunity of conversing with Boehler. . . . With the help of God, I was to-day convicted of my unbelief through him; for he clearly proved to me that I do not possess that faith by which alone we are saved." Prepared by Boehler, Wesley found "rest for his soul" in a meeting of the Moravians, while Luther's preface to the Epistle to the Romans was being read. He translated many of the Moravian books and the hymns of Zinzendorf into English. He even paid a visit to Herrnhut, and became an intimate friend of Zinzendorf. A prominent divine of that period declared that when Wesley appeared, the Anglican Church was an ecclesiastical system under which the people of England had lapsed into heathenism, or a state hardly to be distinguished from it; and that Methodism preserved from extinction and reanimated the languishing Non-conformity of the last century.

Wesley was the instrument, in the hand of God,



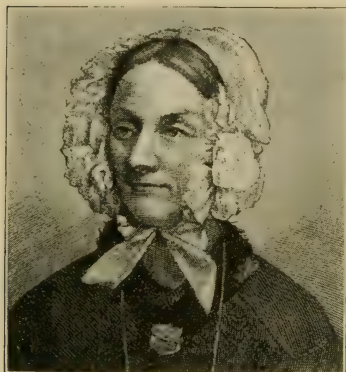
of awakening new life and inaugurating a movement which was destined to open entirely new fields in the sphere of Christian benevolence. He has been called the Father of Home Missions in England. It was through German Christians that he received the knowledge of the truth, and now Germany was to reap the benefit of its former contributions to England. Uhlhorn, in his work, "Die Christliche Liebesthätigkeit," page 706, says: "The motive power for the revival of practical Christian benevolence (in Germany) was to be found in the revival of faith; and this was stimulated largely through outside influences, chiefly from England. The intercourse between the pious circles of Germany and those of England dates as far back as the older pietistic movement. . . . In the last decades of the eighteenth century a powerful religious movement arose in England, for which Methodism had prepared the way, and of which the French Revolution and its propaganda furnished the inciting cause. It aroused not only the dissenting groups but the Established Church as well. For the first time members of the Anglican Church, and Dissenters of all denominations, including even the Quakers, united in common efforts for the promotion of the kingdom of God. In a single decade some of the most important religious societies of our times were organized for this purpose,—in 1795, the London Missionary Society; in 1799, the Tract Society; in 1804, the British and Foreign Bible Society. Soon after these societies were founded their influence was felt in Germany. As early as 1798 the directors of the Missionary Society appealed to the Christians of Germany to co-operate with them; and the last years of the closing century saw the beginning of this work." Wichern and Fliedner owe the inception of their noble

Christian benevolence and the foundation of their extensive establishments to the influence of England. "Receiving encouragment from England," Uhlhorn goes on to say, "Pastor Rautenberg opened a Sunday-school in Hamburg, in which Wichern also took part as a teacher. The Sunday-school gave rise to a visiting club, and here Wichern gained a knowledge of the wretchedness and moral degradation to be found in the alleys and courts of the great commercial city. On the other hand, it brought him into touch with those personages who aided him in his vast undertakings." From England came the Bibles and tracts with which Germany was furnished, and from thence came also a large part of the money for auxiliary societies and benevolent institutions. Steinkopf, who served a long term as pastor of the German Lutheran Church in London, and who was secretary of the "Society for the Promotion of Christianity," became through his personality a bond of union between London and Basel and between the awakened circles of England and Germany. He it was who principally solicited considerable financial support from wealthy England for the Christian societies and institutions of Germany; and thus it happened that activity along these lines in Germany remained for a long time under the dominating influence of England, which certainly was not a disadvantage. The Basel Missionary Society, organized in 1816, and originally well supported by English means, became a pattern for the institution in Beugen. The latter undertook to do the work at home which the former was aiming to do in heathen lands. The Tract Societies of Wupperthal, Berlin, and Lower Saxony were originated in England, and for a long time received much of their financial

support from thence. These few examples show what part England took in the revival of practical Christianity in Germany at the close of the eighteenth and the beginning of the nineteenth century.

Yet another circumstance was very helpful in the organization and spread of the Deaconess Work. During the wars a number of women's societies had been called into being for the amelioration of suffering. They took charge of the wounded, sent provisions to the soldiers, cared for the destitute, especially for the widows and orphans of fallen soldiers. When the war was over, these societies continued in existence as caretakers of the sick, the poor, and of lying-in women. Through these means the idea suggested itself to such distinguished persons as Minister Von Stein and Amelia Sieveking to organize a Sisterhood in the Protestant Church similar to that of the Catholic Church. They adopted the pattern of the Roman Catholic institutions, and attempted to cultivate a like plant on Protestant soil. But Divine Providence prevented the realization of their plans. The future Minister E. Von Bodelschwingh at one time paid a visit to Von Stein. The latter spoke enthusiastically of his favorite plan of making the numerous women's societies then existing a nucleus for the organization of a Sisterhood of Mercy in the Protestant Church. Mr. Von Bodelschwingh imparted this conversation to Amelia Sieveking, and she immediately wrote to the minister and laid her own plans for such an organization before him. Although Amelia Sieveking's plans were never carried out, yet she is to be honored as a pioneer in the great Deaconess Movement of modern times. It is therefore proper that we take a brief glance at her character and career.

Amelia Sieveking came from an honorable family which had its home in Westphalia. Among her ancestors were several celebrated Lutheran divines in the sixteenth and seventeenth centuries. Her grandfather took up his residence as a merchant in Hamburg and



AMELIA SIEVEKING.

soon gained the respect of his fellow-citizens. He is the ancestor of the three branches of this family which has up to recent times brought forth a long list of highly-honored names. A number of excellent men out of this family have been employed in the state affairs of Hamburg. The syndic, Karl Sieveking, was a faithful friend and adviser of Wichern. Amelia's

father, Henry Christian Sieveking, was in later years a senator of Hamburg. Her mother, Caroline Louise (née Volkmann), died when "Malchen"—for thus she was known all through life, and thus she is called in that interesting book, "Denkwürdigkeiten aus dem Leben Amalie Sieveking's"—was in her fifth year. Amelia was born on the twenty-eighth of July, 1794. In her fifteenth year she also lost her father, who died without leaving anything to his children. They were consequently separated. Amelia, with her governess, went to Miss Timbel, a sister-in-law of Klopstock; but later she found a home with a relative, the widow Brunnemann. She possessed a remarkable talent for teaching, which was developed early in life



in teaching a girls' class. Thus she was providentially led to a career in which God gave her extraordinary success and delight. Her great diligence, good sense, deep fervor, and conscientiousness, were qualities which made her a superior teacher. But her heart was still empty and desolate. She had received her religious instruction from a rationalistic divine, and it left her with a distressing sense of spiritual want. The death of her brother Gustav, a young theologian, with whom she had stood in the most affectionate and confidential relations, made a deep and lasting impression on her mind. This was the turning point of her inner life. There was a void in her heart which must be filled, and while she was seeking for a sure foundation, Thomas à Kempis's "Imitation of Christ" came into her hands. This book and Francke's "Directions for Reading the Bible" proved a great blessing to her. But at last she laid all books away, and turned to the Bible only. After long seeking and searching, with much fasting and prayer, she found the pearl of great price. Hers was a secret, severe struggle, but at last she received the witness that she had obtained mercy and was happy in the sense of her adoption as a child of God. From now on she used every opportunity of freely and openly speaking for the Savior; and what a blessing her testimony was for others is shown in the biography of the wife of Pastor Fliedner, the deaconess-mother of Kaiserswerth, who in her youth was one of Amelia's best pupils. Her acquaintance with the devout Johannes Gossner, whom she often visited, and with whom she kept up a lively correspondence, was instrumental in leading her into deeper religious experience. Her child-like faith incited her to deeds of Christian love. She thought to strengthen and promote her new spiritual



life by organizing the Sisterhood of Mercy. At the same time such an organization appeared to her to supply a suitable calling for that class of single women who had no domestic duties and who spent their time in an unprofitable manner. Detailed plans for this work she laid before Minister Von Stein and her friend Johannes Gossner. Both gave their assent, but the latter advised her to wait until God opened the way more clearly.

At last, in 1831, the time for action seemed to have come. The cholera had broken out in Hamburg, and since extraordinary events generally call for the inauguration of extraordinary movements, she concluded that the time had now come for her to act. She offered her services as nurse in the cholera barracks, and issued a call to her fellow Sisters to join with her in this labor of love, but no one answered. This was a bitter disappointment. Nevertheless she was not to be discouraged, and notwithstanding the physicians at first thought her a religious enthusiast, she soon so thoroughly gained their confidence by her tact and perfect devotion to her difficult duties that they placed her in charge of all the assistants. When she left the hospital after the plague was driven out she was the object of general admiration. But she was also wiser by one experience, and gave up her plan of organizing a Sisterhood of Mercy. Instead, in the year 1832, she organized a society for the care of the poor and sick. On this she now concentrated all her efforts. Her name was soon known beyond the borders of her Fatherland, and will go down in history along with the names of Elizabeth Fry, Florence Nightingale, Theodore Fliedner, John Wichern, and other prominent philanthropists. The establishment and promotion of such societies in the old Father-

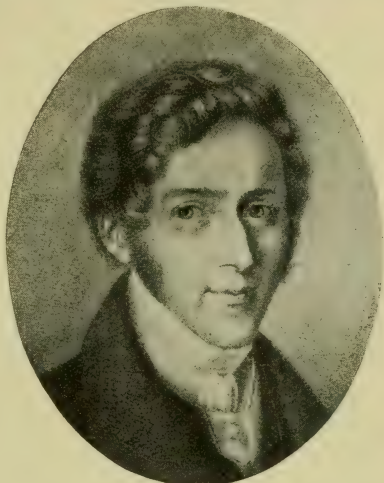
land became her life-work, for which she rejected a call to become the directress of the newly-established Deaconess Home in Kaiserswerth, refused an invitation to take charge of the public hospital in Hamburg, and declined the urgent request of Frederick William IV to accept the post of directress of the Bethany Deaconess Hospital in Berlin. She founded a colony for the poor, consisting of three stately buildings, in which about sixty families find a healthy and inexpensive home, and which is known as the "Amalienstift." In the suburb of St. George she erected a Children's Hospital with thirty beds; and the number of her assistants soon increased to eighty. Her extensive labors of love led to a personal friendship between her and the noble Queen Elizabeth of Prussia; and she stood on intimate terms with Queen Anna of Denmark. But the favor of the great never caused her for a moment to forget her mission to the poor and lowly. Even in later years she would walk through the streets of Hamburg, carrying a heavy basket filled with books and eatables, scarcely allowing herself time to eat. Her unceasing activity during all the hours of the day, as well as her simplicity, her moderation, and her indefatigable zeal, won for her the highest admiration. Hers was a simple, energetic, sensible, warm nature. She was an earnest Christian, who had a childlike faith in her Savior. She paved the way, so far as the times and circumstances permitted, for women's work in this branch of service. Her crowning merit consists in having induced women to devote their gifts and energies to the service of suffering humanity, who did not feel called to offer themselves exclusively to the Deaconess Work. She called it the great object of her life to lift up her sex to a higher plane of activity, to more effective efforts for

the advancement of God's kingdom, and to a life of greater usefulness among all classes of society. She believed in the power of women, and wanted to show how it should be made efficient in all spheres of activity. Wichern came over from Berlin to Hamburg, in 1857, when she celebrated the twenty-fifth anniversary of her Society. But her life lasted only two more years, and on the first of April, 1859, she was called to the rest of God's people; but her work still lives, and the societies organized by her still flourish, although it has been necessary to adapt the organization to the varying conditions of the times. Although her original idea of organizing an evangelical Sisterhood on the pattern of the Catholic Sisters proved impracticable, she deserves credit, nevertheless, as a pioneer of the female diaconate of modern times.

Contemporaneously with these events God awakened men who, taking the diaconate of the Apostolic Church as their pattern, sought to meet the deeply-felt need of their times by organizing an institution in the Protestant Church which, far from being an imitation of Catholic institutions, was to be built up on the foundation of the Reformation, according to apostolic models. The popular pastor, Kloenne (born at Wessel on the 3d of April, 1795), stands first in this connection. The beneficial activity of the women's societies during the wars encouraged him to write an article for the press on "The Revival of the Ancient Christian Deaconesses in our Women's Societies." In this article he bewails the afflictions of the times and calls upon Christian women to engage in Christian benevolence in a systematic way after the example of the Apostolic Church. The diaconate of the primitive Christian Church was his model, and he fervently sought to revive

the New Testament office of deaconesses. He sent this article to the minister, Baron Von Altenstein (1820), and also to the Princess Marianne, of Prussia, who had proven herself a faithful friend of the suffering during the wars. He succeeded in interesting both persons in his plans, but unhappily nothing ever came of it. Nevertheless Pastor Kloenne continued untiringly to plead in favor of his great idea, appealing to many different persons. But before anything tangible was reached he died (1834), not without the assurance, however, that others would realize his cherished plans.

Simultaneously with Pastor Kloenne, Count Adelbert of Recke-Vollmerstein,



COUNT ADELBERT OF RECKE-VOLLMERSTEIN.

who afterwards founded the Rescue House of Duesseldorf, near Duesseldorf, and early in the sixties established the Deaconess Mother House in Craschnitz, strove for the same object. In 1835, he published a periodical entitled "The Deaconess; or, Life and Work of the Female Servants of the Church for Doctrine, Education, and Nursing." In this he refers to the diaconate of the Apostolic Church, and in the most impressive manner urges that it be renewed. "Twenty years ago" (1815), he says, "I felt the need of deaconesses in our Church, and spoke of it frequently." At the same time he declared that

it was his object to create a Deaconess House in Duesseithal. This was in the year 1835. The Crown Prince Frederick William, of Prussia, to whom he had sent his writings, wrote him a letter, dated November 6, 1835, in which he says: "Your thoughts on the revival of the order of deaconesses in our Church have filled me with exultation. For many years this revival has been an object for which I have longed, as one of many things which our Church truly needs. . . . I thoroughly share the opinion that this office should be formally acknowledged as a Church office. But to this object the Church, as such, must give its recognition, and from the Church this order of woman-helpers must receive its sanction." It is evident that in every circle there were those who planned, discussed methods, and longed for a revival of the female diaconate. Singularly, however, it was neither brought about by the State or Church authorities, nor through a higher mandate, nor a resolution of the Consistory, but through a simple country parson. God himself had chosen the instrument, and prepared him through various experiences and many trials. Here, too, that principle of the kingdom of God was to be applied: "God hath chosen the weak things, and things which are not, that no flesh should glory in his presence."

Pastor Theodore Fliedner was God's chosen instrument for the founding of a great work. The beginning was small and modest; but as everything in the kingdom of God begins as a mustard-seed, so the female diaconate was to grow from a tiny twig to a great tree, destined in a short time to spread its branches over five continents. Fliedner's whole personality was important for the development of the Deaconess Work.



No doubt that is the reason why the work still exists in much the same form in which Fliedner molded it; and it may well be said that the blessings which it has distributed are due largely to the fact that Fliedner, with rare good sense and far-sightedness, laid a broad and safe foundation for this movement. He possessed a thorough religious experience, and "his plans took shape under the impulse of the revival spirit." He took up the popular theme among the awakened circles of his time, and gave it form and substance; his sober sense, keen intellect, and a heart enlightened by the Holy Spirit, guided him in the right way. His immovable faith urged him on to action. He had given himself wholly to the service of the Savior, and was now ready to follow implicitly the leadings of Divine Providence in great things as well as in small. The main conception he derived from the Scriptures, but he adapted it to the needs of the times, and sought the necessary enlightenment, day by day, on his knees in the closet. He realized that if the calling of deaconesses was necessary as an apostolic institution in the primitive Christian Church, it certainly belongs to the order of things now. He therefore provided for the systematic education of the Sisters, and demanded that when a Sister has given her youth and strength to the service of the Church, sure and adequate provision should be made against the days of sickness and increasing age. But this could be best accomplished if they lived together in a community; and thus the idea of the Mother House arose. Like many others before him, Fliedner desired to utilize the buried talents of womanhood, and in carrying out this idea he became a pioneer in many fields of home missionary work.

Theodore Fliedner's cradle stood in the romantic village of Eppenstein, in the Taunus. He was the fourth of twelve children in a clergyman's family, and was born on the 21st of January, 1800. It seemed to his father that the timid, diffident Theodore was far behind his brothers in natural gifts; but, contrary to all expectation, the lad developed such astonishing diligence and such brilliant intellectual capacity that he was able when only twelve years old to read and understand Homer. In the year 1813, during the terrors of the war, his father died of typhoid fever, and the widow, with twelve unprovided children, was left behind. In the following year (1814) Theodore and his elder brother attended the Gymnasium at Idstein, where they were given free lodging; but in every other respect they had to contend with the most distressing poverty. Three years later (1817) Theodore entered the University of Giesen, and later that of Goettingen, and in 1820 he passed a good examination at Wiesbaden. He was first engaged as a private instructor in a wealthy merchant's family in Cologne. A year and a half later he was called to the small congregation at Kaiserswerth, upon the duties of which he entered on the 18th of January, 1822. There were very few Protestants in the town. The congregation of our young preacher was correspondingly small and poor; this proved a double hardship, for five weeks after the installation of the new pastor the very existence of the congregation was threatened by the bankruptcy of silk factories in Kaiserswerth, and the Government resolved to close the church, which could not pay a debt of \$500 still resting on it. Quickly resolved, Fliedner started out on a collecting tour, during which he received in Holland \$5,000, and in London \$3,500, returning to Kaiserswerth in 1824 with \$9,000. He had

secured enough to pay off the debt and to invest a fund for the future security of the Church. But the chief importance of this journey was not in its financial success, but in the observations which he made in Holland and England.

In speaking of this he says: "In both of these evangelical countries (England and Holland) I observed a number of benevolent institutions for the cure of body and soul,—schools and educational institutions, asylums for the poor, the orphans, and the sick, prisons and societies for the improvement of prisoners, Bible societies, missionary societies, etc.; and I also observed that all these institutions and societies were called into existence and sustained by a living faith in Christ. These observations on the fruitfulness and benevolent power of faith were very potent in strengthening my own faith, which was very weak as yet. I was especially impressed by the majestic activity of the British and Foreign Bible Society, which labors in all parts of the world, and of the British Prison Society, into whose labors and successes I gained an insight through the Rev. Dr. Steinkopf, of London, and his friends."

The important knowledge thus acquired he soon put to use. His pastoral duties being comparatively light, he had considerable time at his disposal, and first directed his attention to the prison in Duesseldorf. In order thoroughly to understand the condition of the prisoners he proposed to be imprisoned with them for four weeks; but this was not permitted. He was permitted to preach to the prisoners every second week, and he regularly availed himself of this permission from October 9, 1825, to the year 1828. The future of discharged prisoners gave him much concern. In order to restore them to usefulness in society he decided to found

an asylum for this class. Lacking the means for a house, he utilized his garden-house for this purpose, a building twelve feet square (see page 59), in which the first discharged convict found refuge. Through the "Rhenish-Westphalian Prison Society," which he organized, better conditions were brought about in the prisons themselves; and when once the interest in the prison-



GERTRUDE REICHARD,  
The First Deaconess in Europe.

ers was awakened it soon became possible to secure a house of shelter for discharged prisoners. Up to the present time, more than nine hundred discharged prisoners have been taken care of in this branch institution at Kaiserswerth.

Fliedner's chief aim was the re-establishment of the diaconate, and on April 20, 1836, he

bought a large house in the center of the town of Kaiserswerth for two thousand and three hundred dollars. Of this sum Sophie Weiring loaned him eighteen hundred dollars, and other benevolent friends five hundred dollars, without interest. The financial depression was general, and the house was very poorly furnished; but it was still more difficult to obtain Sisters for the Deaconess House. The first Deaconess House was opened October



13, 1836. The first patient, a servant girl, was received October 16th, and the first deaconess, Gertrude Reichard, daughter of a physician, on October 20th. She was soon followed by others.

Fliedner found a great helper in his wife. He says of her: "In my first wife, Friederika Muenster, who was taken from me in April, 1842, the Lord had given me a faithful helper in this labor of love, and especially for the care of the



CAROLINE BERTHEAU-FLIEDNER.

prisoners. After having gratuitously served in the Rescue House at Duesseldorf, for several years, as assistant in taking care of neglected children, she was about to devote herself to the care of the prisoners in the prison of Duesseldorf, when the Lord led her to me (1828)." Standing in the midst of the harvest-field, this successful worker laid down her sickle all too soon, and entered into rest. This was a hard blow for Fliedner. But he found another faithful com-



panion in Caroline Bertheau, of Hamburg. She had been a pupil of Amelia Sieveking, and had served for three years as an overseer in the great hospital of Hamburg. She now undertook, following in the footsteps of her predecessor, the superintendency of the Deaconess House at Kaiserswerth. For forty years she continued in this office (1843-1883), even after the death of her husband showing rare good judgment, and her influence has been strongly felt in the development of the various institutions of Kaiserswerth.

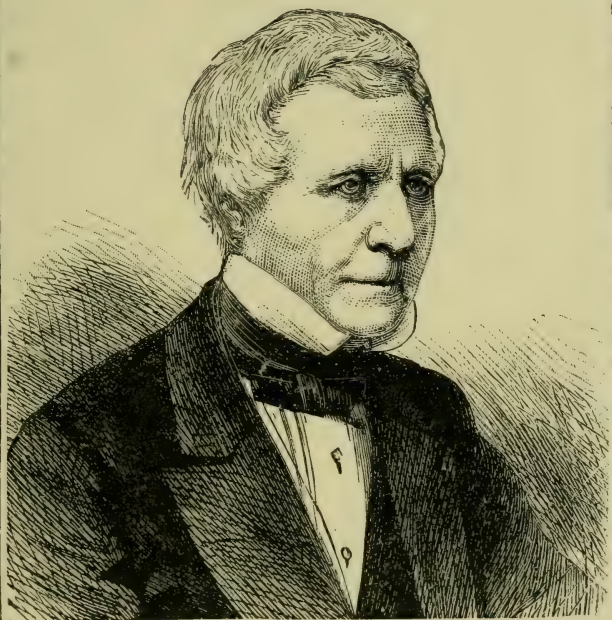
It is but fair, after this historical review, to cast a glance at Fliedner's great personality. His whole life was a school in which his naturally strong will-power had ample opportunity to assert itself.

The distressing conditions of his youth through which he successfully struggled, the difficulties which met him in his pastorate and followed him through life, the slanders to which he was exposed, the constant misconception of his motives and purposes, show us how severe the trials were through which he passed. But nothing was able to quench his spirit or hinder him. He welcomed difficulties as ordained for our discipline. They were sent to be overcome, and so they steeled his powers and winged his steps in striving for the goal. With innate power he combined a clear insight into current conditions, and a shrewd sagacity for future contingencies, which helped him to choose the right methods and reach the desired object. He never groped in the dark; his steps were sure because he sought clearness of vision in the closet and power in prayer. He never retreated, the timidity of others never deterred him, and all prophecies of ill, whether from friend or foe, could not affright him. They struck the rock of his convictions but to rebound and fall back like impotent waves

of the sea. Countess Spee predicted that the inmates of his asylum would at best remain but a month. The mayor would not at first enroll the names of the probationers because they would soon run away anyhow. The physician agitated against the erection of the hospital because the atmosphere of the town might become infected. Two councilmen, the mouthpieces of the Roman Catholic zealots, urged him to give up his plans because the whole town was opposed to him, and complaint would be brought against him before the Government. He was subjected to petty annoyances by his landlord, and opposition came from all quarters; but all these assaults were shattered upon the impregnable rock of Fliedner's trust in God and his assurance of ultimate victory. To the human eye his work seemed visionary, but he knew that it was founded on God's Word, and that it would stand the test. Fliedner remained faithful to his cause, to his principles, and to the place where he had begun his work and where God had placed and so signally blessed him. Even when King Frederick William IV sought to draw him to Berlin, he declined modestly but firmly, and pursued the chosen path that Providence had marked out for him vigorously and steadily to the end. He had long tried to interest others in his work; but when no one was willing to help him, he said, "I perceive that God wants to lay this burden on my shoulders, and I am ready for it."

Fliedner has been compared with Wichern and Loehe. These three men moved in the same sphere, and a comparison is not without interest. Wichern and Loehe were certainly more highly gifted than Fliedner, whose gifts were of a narrower kind; but he was eminently adapted for his special calling, and therefore he had greater success in this field than the others could have had. Both

Wichern and Loehe produced deep and glorious thoughts from well-stored minds; their writings should continue to live and incite others to fresh studies of the subject; but Fliedner's thoughts were simpler, and therefore more practical and productive in every-day life. Wichern and Loehe were men of inflexible will-power and indefatigable industry; but Fliedner was their equal in this respect. He subordinated all his powers to a strong will, and placed these completely in the service of achievement. Fliedner was not a brilliant speaker, and yet he preached a great deal and delivered many addresses, and the people heard him gladly. His words came from the heart, and therefore reached the heart. He was not considered a poet, but he made verses, and the few hymns from his pen will be sung by deaconesses, and will be an inspiration as far as the German tongue is heard. Fliedner was not, in the modern sense, a learned man, yet he was a man of varied mental acquirements, who knew how to apply what he had seen and experienced in practical life. His force lay chiefly in his activity. In the sphere of practical life he accomplished the extraordinary and incredible, and he also possessed the gift and ability of putting others to work in the service of the kingdom of God, and of training them for the work to which God had called him. Excellent and eminent people had for a number of decades dreamed about the renewal of the diaconate; they had spoken about it, and had drawn up rules and regulations for it. Fliedner achieved it so that others can follow in his footsteps. "Fliedner placed the dot on the 'i' when he took the greatest and most successful advance step by creating a vocation for woman in the benevolent ministrations of the Church." (Schaefer.) Fliedner seems to have acted on a well-known saying of Pastor Werner: "Things un-



REV. JOHANN WICHERN.



done have no value." His whole life was controlled by an intense realism; he daily strove to turn some practical thought into action. His choleric temperament contained strongly-marked, sanguine elements, which explains the serenity shown under all difficulties, and which helped over the most trying situations. There was not a trace of the phlegmatic or of melancholy in his disposition.

His understanding of the female character was marvelous. In this respect he was much in advance of Wichern. Wichern's chief mistake consisted in not clearly recognizing the intellectual powers and gifts as well as the aspirations and emotions of women, and consequently treating them as he would have treated men. It often seemed that Fliedner understood woman better than she understood herself, and for this reason he was able to advance and lift up womankind. Wichern's conception of the female diaconate was superficial, which accounts for the inconsiderable success of his undertakings in this line of work; not even his establishments for girls in the "Rauhe Haus" prospered as they should. Their success was much inferior to that of the establishments for boys. Loehe understood the feminine mind as well as Fliedner, but he was too ideal. But Fliedner stood in the midst of practical life, and sought to idealize the meanest work and events of the everyday life by recognizing their ideal value. He knew that the mainspring of true womanly character is motherliness, and he tried to solve the problem of woman's work from this point of view. He also knew that this motherly impulse helps woman to bear burdens which no man would be able to bear. For this reason Fliedner only recognized that which belongs to the sphere of womanliness as belonging to her life work, and therefore he was



careful to require nothing of her which did not belong to this sphere. No one better understood how to treat that great weakness of womankind, sentimentalism; and, as a practical man, he concluded that the Mother House is the proper home for the Sisters. Here they could move about with all the freedom of the home, and yet as maturer children of the same, and therefore Fliedner combined the associational feature with the Mother House. But he also knew that only the love of God, shed abroad in the heart through the Holy Ghost, can be the true and safe foundation for this companionship. His own heart was filled with this love, and he tried to lead the Sisters to the same open fountain. His religious experience was verified by a life of unselfish devotion, and fully tested in the crucible of affliction. Therefore the glory of the Lord was reflected in his face, and he knew that prayer is the only source of strength and the Word of God the only guiding-star.

Theodore Fliedner inaugurated a movement which will be as far-reaching as eternity, just as the waves of the sea never rest till they reach the shore. Some one has summarized the results of his work in the following sentences: 1. Fliedner's work has demonstrated the reality of the divine vocation of women; that is, their capacity and duty as co-laborers in the kingdom of God. 2. Through the revival of the Apostolic Diaconate Fliedner has given to unmarried women in the evangelical Church a vocation for life that meets their highest aspirations. 3. Fliedner originated a movement in the evangelical world by which women may be led to a fuller realization of the blessedness of Christian service. 4. His work is an evidence that equalization of classes is possible on an evangelical basis. 5. By his principle of abolishing the difference between higher and lower

grades of work he has also discovered the proper point of view for estimating the work of woman; namely, that whatever a Christian believer does in the name of Christ is true worship. 6. By introducing a mode of life and conduct in which the golden mean is properly observed he has set a noteworthy example worthy of all imitation. 7. He has given a new impulse and strength to the work of saving imperiled and lost women.

Some one has said that the year 1800 gave two great leaders to Germany: General Field Marshal Von Moltke (born October 26, 1800) and the Deaconess Father, Theodore Fliedner (born January 21, 1800). To the first the German is indebted chiefly for the victory of its armies; to the latter for the gathering of that great army of peace-bearers, the deaconesses, who go about, not to make wounds but to heal those already made. And the fact that in the year 1852 two hundred young women from the upper and lower grades of society responded to Fliedner's call for deaconesses by offering themselves as probationers at Kaiserswerth shows how extensively his voice was heard in all parts of Germany.

When he was placed on his last bed of sickness (1864), he exclaimed, "All that is necessary is to be a saved child of God." He was very much comforted by the words, "Here a poor sinner cometh home, who would be saved by grace alone." When the time of his dissolution approached, and his sons were to leave in order to enter the gymnasium (preparatory school for the university), he gave them his hand in parting, and said: "It is probably the last time that I will see you thus about me. We will not disguise the fact that I will soon pass over into a blessed eternity. It is a solemn and mighty moment! When I look back upon my life I can only say, O that every heartbeat were a throb of gratitude, and

every breath a hymn of praise! How can I worthily exalt Him? How blessed it is to serve such a Master, who forgiveth sin, and will forgive me all my sins! The blood of Jesus Christ, the Son of God, cleanseth from all sin. I cling to that. . . . Let no one deceive you, that you should doubt Him who said, 'I am the Way, the Truth, and the Life.' Jesus Christ is the Son of God. One thing is needful—the salvation of your souls."

Then he laid his hands on the head of each member of the family and gave them his parting blessing. As he grew weaker and the physician at last could feel no pulse, the sick man was still heard to lisp, "Thou Conqueror of Death—Victor!" Death came without a struggle, October 4th, and the burial took place on October 7, 1864, in Kaiserswerth. The simple gravestone is decorated with a cross and palm, beneath which is his name and the text of the funeral sermon: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Pastor Mallet, of Bremen, very beautifully and truly says in his memoir: "Fliedner remembered the words of Jesus, 'I have compassion on the multitude.' He had seen the distress of the prisoners, the children, the poor, and the sick. He saw the work, but there were no workers, and yet many were standing in the market-place idle. A new thought came to him from above, a new name and a new work. He re-established the Apostolic Diaconate. It has already taken root in four continents; for wherever distress became known he was anxious to relieve it. Ever new workers, ever greater resources were attracted to him. He had no money, and yet he never ceased building; he had not the aid of powerful influence, yet he became a prince. During the

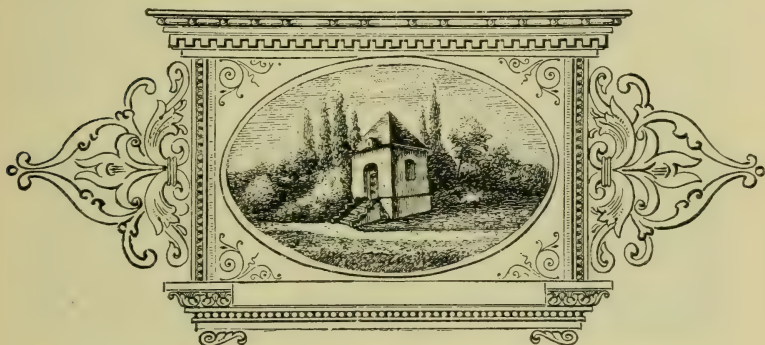
last years he breathed with only half a lung, and yet he worked on with tireless energy; yea, the Word of the Lord applies to him, 'Thou hast labored, and hast not grown weary.' In him we can see what the Lord Jesus can make of a poor man. In the industrial world Fliedner would have been a millionaire, would have built palaces and parks, and the millionaire would have died a poor man; but through faith he dedicated everything to the service of his dear Master. By faith he achieved mighty results. How this man must have prayed! How he pleaded, not only with men, but with God! And so he found more than he sought, received far more abundantly than he had asked."

Fliedner himself has disclosed the secret of his work and of his success in the motto of his life: "He must increase, but I must decrease." He never sought glory or reward or recognition. He studiously avoided all marks of personal distinction, but the blessings which God brought to modern Protestant Christianity through him abides. His last great work was the organization of the General Conference of all Deaconess Mother Houses in Kaiserswerth in 1861. This Conference was to meet every third year, according to his desire. But he did not live to see the second meeting in the year 1864.

## CHAPTER III.

### THE INSTITUTIONS AT KAISERSWERTH.

IF Theodore Fliedner is the founder of the Deaconess Movement of modern times, Kaiserswerth is the cradle and the 13th of October, 1836, the day of the founding of the Kaiserswerth Mother House. Without any means, any prestige or renown, the young Pastor Fliedner, trust-

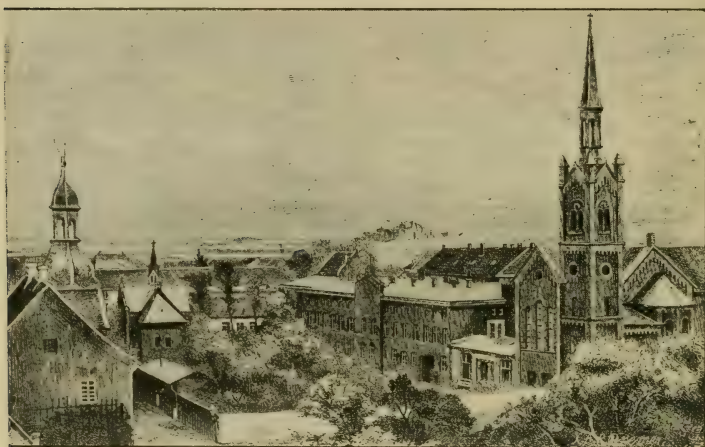


THE FIRST DEACONESS HOME AT KAISERSWERTH.

ing in God and guided by Divine Providence, opened on that day an institution which was destined to become the model of all Deaconess Institutions of the world, and which to-day has numerous branch institutions and hundreds of stations and fields of labor in five continents. Several years previously (on the 17th of September, 1833) Fliedner had opened the first asylum in the small garden-house that has become so renowned. (See cut above.) On this day the first ward of the asylum, a dis-



charged female convict, arrived in Kaiserswerth. A second arrived shortly after, and these two measured the full capacity of the Home. Fliedner soon realized that he must have an institution in which young women could be prepared for the calling of deaconess and instructed in the necessary branches, and which at the same time would afford them a moral rallying-point. Without a penny in his pocket, as a man of faith and



KAISERSWERTH, TWENTY-FIVE YEARS AGO.

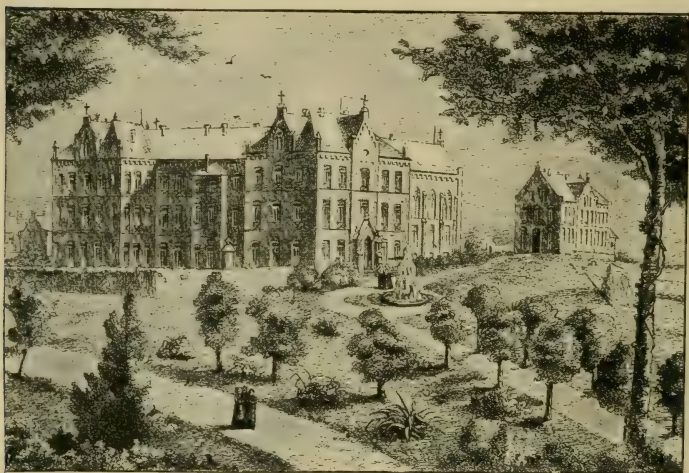
action he bought a house for \$2,300, and into this there entered, on the 20th of October, 1836, the first deaconess, *Gertrude Reichard*, a talented and experienced nurse, the daughter of a physician in Ruhrort. Concerning the very meager beginning Fliedner himself writes: "A table, several chairs with half-broken backs, damaged knives, forks with only two prongs, worm-eaten bedsteads, and a few other things, constituted the whole outfit. In this humble style we moved in, but with hearts full of

joy and praise." That is the simple record of the small beginning of one of the most extensive and blessed movements of the Protestant Church in modern times.

But Fliedner was a progressive man, and from the beginning his breadth of vision, as well as the undaunted courage of his faith, reached far beyond little Kaiserswerth. In the autumn of 1835 he opened a Christian kindergarten in the same small garden-house, and on the 21st of February, 1838, he founded the first station of the Mother House in Elberfeld. Thenceforward, step by step, especially in Prussia, one institution followed the other. Fliedner's busy and progressive spirit constantly originated new plans, and his attention was directed to all forms of human need which the genius of woman was especially fitted to relieve. It is a striking coincidence that the Church seal of Kaiserswerth represents a tree that, under the benign influences of the sun, has sprung from a tiny mustard-seed. It bears the inscription, "The mustard-seed has become a tree." By the end of the fifth year there were ten deaconesses employed in five outside stations, and in the surrounding cities and towns they were engaged in private nursing. The spark had been fanned to a bright flame, and at the close of the first decade there were 108 deaconesses in the Mother House. Of these, 62 worked in nineteen branch stations, and from numerous cities of Germany there came urgent inquiries for private nurses. Parish work had also become such a hopeful department that Fliedner himself acknowledged that the work of the "parish-deaconess"—that is, the deaconess who is attached to a Church in the capacity of a home missionary—would become more important year by year.

The hospital had been enlarged so much that about six hundred patients could be received and treated an-

nually, and in the seminary 270 young women had already been educated as teachers. The manual-training school and the higher school for girls prospered, and both an orphanage and a preparatory school for deaconesses had been established. Seventeen Christian kindergartens had been founded in various parts of Prussia, and the institution at Kaiserswerth had been able to trans-



DEACONESS HOSPITAL AT KAISERSWERTH, TWENTY-FIVE YEARS AGO.

fer deaconesses to assume the direction of the Mother Houses that had been founded in many cities of Europe, and soon become self-sustaining. The institution at Kaiserswerth received rights of incorporation with the title "Rheinisch-Westfaelischer Verein fuer Bildung und Beschaeftigung evangelischer Diakonissen," and this society gradually extended its activity to the following lines of work: hospitals (including institutions for the simple-minded and epileptic), poorhouses, infirmaries, orphan-

ages, educational institutions, elementary schools, seminaries for the education of kindergarten teachers, kindergartens, nurseries, houses of refuge, children's hospitals, schools of industry, homes for servant-girls, Magdalen Asylums, hospices, pensions, retreats for boys and girls, prison mission-work, parish work, and numerous other spheres of activity for which woman is especially fitted. Such was the glorious record of the first decade.

At the close of the second decade the number of deaconesses in Kaiserswerth had already reached 244, of whom 177 were employed outside the Mother House in the branch institutions and in various departments of work. The number of Deaconess Mother Houses that were independent of Kaiserswerth had already increased to eleven, and each of these institutions formed a center for the varied and extensive forms of Christian benevolence. When, on the 16th of December, 1861, the twenty-fifth anniversary of the founding of the institution at Kaiserswerth, as well as the twenty-fifth anniversary of the appointment of Gertrude Reichard, the first deaconess in said institution, eighty-three separate fields of work of the Mother House at Kaiserswerth could be enumerated; and in his annual report Pastor Fliedner said, with a glad heart and with gratitude toward God, "The Lord hath done great things for us, whereof we are glad." When, in the year 1864, he entered into the rest that remaineth to the people of God, four hundred and twenty-five deaconesses belonged to the Mother House at Kaiserswerth, besides one hundred different fields of labor. The number of Deaconess Mother Houses had increased to thirty-two, and altogether there were sixteen hundred deaconesses employed in more than four hundred different fields of labor.

Fliedner found a worthy and most competent succes-



sor in his son-in-law, Pastor Dr. Julius Disselhoff, who superintended the institutions with much wisdom for thirty-two years. In all departments of home missions, and in all questions bearing on Deaconess Work, Disselhoff has come to be a recognized authority. In all questions of organization he remained true to Fliedner's



REV. JULIUS DISSELHOFF, D. D.

views and principles; but he knew how to reckon with changing circumstances, and to shape the interior development of the work accordingly. Through his literary activity he contributed much toward a wider and better understanding of the Deaconess Work. Of his literary productions the following are especially worthy of notice: "Jubilate; or, Denkschrift zur Jubelfeier;" "Pastoral-

briefe an meine lieben Diakonissen," and "Wegweiser fuer Diakonissen." The first named of these is a most thankworthy historical work that has received wide recognition. On Good Friday, 1896, he preached his last sermon on the last words of Jesus on the cross, "It is



finished," and died July 14th of the same year, his last words being, "Grant me some rest, O thou Prince of peace!" His death deprived not only the institution at Kaiserswerth, but also the Deaconess Work at large, of a diligent, safe, and influential leader, and of a wise and prudent counselor.

The institution at Kaiserswerth consists of two



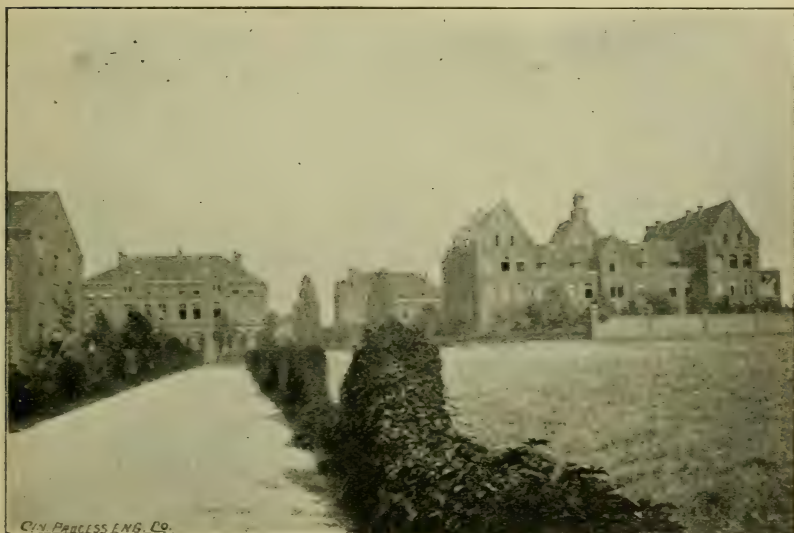
DEACONESS MOTHER HOUSE AT KAISERSWERTH.

groups: The Mother House, with its branch institutions in Kaiserswerth and elsewhere, constitute the first group; and the numerous fields of labor, or stations, the other. The property of the first group belongs to the "Rheinisch-Westfaelischer Diakonieverein," which society must provide for these institutions in every particular through the Mother House. The property of the second group belongs to other societies and organizations, wherefore this group is not so closely affiliated with the Mother

House. The deaconesses are stationed in these fields of labor (stations) under contract, and, consequently, can at any time be recalled or replaced by others.

A survey of the lovely grounds and buildings of Kaiserswerth may interest the reader. We start from the main building, the Mother House, which is three stories high, and adjoins the pleasant chapel building of the institution. (See illustration.) This main building has from time to time been considerably enlarged by additions and connecting wings. It contains the simple but neat rooms of the deaconesses, besides a department for the sick of their number and another for the infirm. Adjoining the stately church, the slender tower of which rises to quite a height, is seen the instruction hall, and adjoining this the "Feierabendhaus" and the "Pilgerhaus," with supply-store. Here may be found the museum, with its rich contents: models of the institutions in Egypt, Syria, and Palestine, wood-carvings from Jerusalem, mummies from Egypt, numerous relics from battlefields on which the Sisters, like angels of mercy, nursed the sick and closed the eyes of the dying. Among the numerous articles that are of special interest and historic value there, is the cup out of which Emperor William I drank at Vyonville. Near the main building are situated the dwellings of the officers and teachers, the parsonage and the dwelling of the pastor of the seminary, the storage buildings, and the dwelling of the porter. Beyond the wall we enter the kindergarten, and also visit the higher school for girls and the preparatory school for deaconesses. In close proximity the bookstore is situated, in which the numerous literary productions printed in Kaiserswerth and sent into all parts of the world are to be found. We are especially interested in the Kaiserswerth Calendar, which is sent out in hundreds of thousands

of copies annually. We enter the seminary in which young women are prepared as teachers for kindergartens, public schools, and schools for girls. Near by is the "Magdalenenstift," an asylum in which discharged female convicts find a refuge. Toward the north the gardens of the Mother House and the hospital extend to Wall Street; toward the Rhine the mill-tower (*Muehlen-*



INSTITUTIONS AT KAISERSWERTH.

*turm*) stands as guard of the western border. This row of houses forms the northern border of Kaiserswerth. Beyond it extend the gardens and meadows of the institution, and on the other side is the farm, with its barn, stables, dairy, etc. Besides these we mention the "Paul Gerhardtstift," in which sick and helpless women are cared for. In a charming location on the Johannisberg is situated the institute for deranged women; also the

sanitarium and the house for recreation, which is beautifully located, and is surrounded by magnificent parks. At some distance from this lies the Fronberg, where the main hospital for adult patients of both sexes is situated, containing one hundred and twenty-five beds. The hospital for children has sixty-five beds, and in front of this magnificent building is a monument of Emperor Frederick III. While visiting Kaiserswerth as crown-prince, he had held in his arms a sick and half-blind child, and permitted it to play with the medals on his breast. In this position he is represented on the monument, and on the front of the die there is the inscription, "Our crown-prince in Kaiserswerth, September 21, 1884," while on the back of it is inscribed the words that an Arabian child addressed to him during his visit in Jerusalem in 1869, "I love you." The orphanage on the Fronberg has been named "Kingdom of Heaven" (*Himmelreich*). The parklike surroundings, with their walks under chestnut-trees, its gardens and fountains, its flower-beds and snug corners and little garden-houses, make a most pleasing impression on the visitor. In the hospital we are charmed by the magnificent glass windows, and in the chapel by the grand painting of Behmer in Weimar, representing the healing of the impotent man at the pool of Bethesda. Before leaving Kaiserswerth we must visit the small garden-house mentioned above, the cradle of the institutions at Kaiserswerth, which formerly belonged to the city evangelical parish. In 1886 the deaconesses bought this garden-house and presented it to the Mother House at its anniversary.

It is impossible to describe in this connection the branch institutions belonging to the Mother House at Kaiserswerth. We can only mention that there are branch Homes in Austria, Switzerland, Bohemia, Mo-



ravia, Hungary, the Netherlands, France, England, Norway, Belgium, Sweden, and Italy. The work of Christian charity has been extended even into the Orient. And apart from the institutions the deaconesses are employed in the numerous forms of Christian charity mentioned above, whereby the most varied gifts and powers are put to efficient use. Special mention should be made of the



DEACONESS HOME IN SMYRNA.

institutions at Jerusalem, Alexandria, Cairo, Beirut, Smyrna, and Bucharest. It was one of the great life-thoughts of Fliedner not only to show forth deeds of Christian mercy in evangelical countries through the Deaconess Work, but also to bear witness to the practical benevolence of the evangelical faith in Roman Catholic countries. This has in a great measure been accomplished through the work of the deaconesses. The institutions in France, Hungary, Bohemia, and Italy, especially



in Florence and Rome, have come to be a source of blessing to thousands upon thousands. We would, however, point in particular to the salutary influence exerted by the deaconesses among the Mohammedans. A traveler relates the following: "The Kaiserswerth deaconesses are fulfilling a mission in the Orient of deepest significance. They are a credit to the Evangelical Church and a lasting honor to the German Fatherland. I do not hesitate to rate the work of these deaconesses as one of the most important achievements of the Evangelical Church. It is done unostentatiously, quietly, and with such self-denial that it is almost overlooked at home; but it sinks deep into the secluded life of the Orient. Surrounded by Mohammedans, these deaconesses, bearing in their hearts the message of the cross, are testifying by their lives to the power of the gospel of Christ. They nurse their sick and educate their daughters. In the hospitals of Constantinople and Beirut, of Jerusalem and Alexandria, I have witnessed the wondering admiration and the deep gratitude of communicants of the Evangelical, the Roman Catholic, and the Greek Catholic Church, who had been nursed by the deaconesses in these far-away lands as only a mother can nurse, and such touching experiences are to many the means of finding their way to their Father's house."

Fliedner himself accompanied the first deaconesses to Jerusalem, and laid the foundation of the blessed and widespread Deaconess Work in the Orient. He had been invited by Bishop Gobat to visit him, and had been requested to found an institution in Jerusalem. When Fliedner reported this to King Frederick William IV, the latter at once placed two houses at his disposal, and offered to bear the total expense of the journey. On Thursday, in the Passion Week of the year 1851, Fliedner arrived

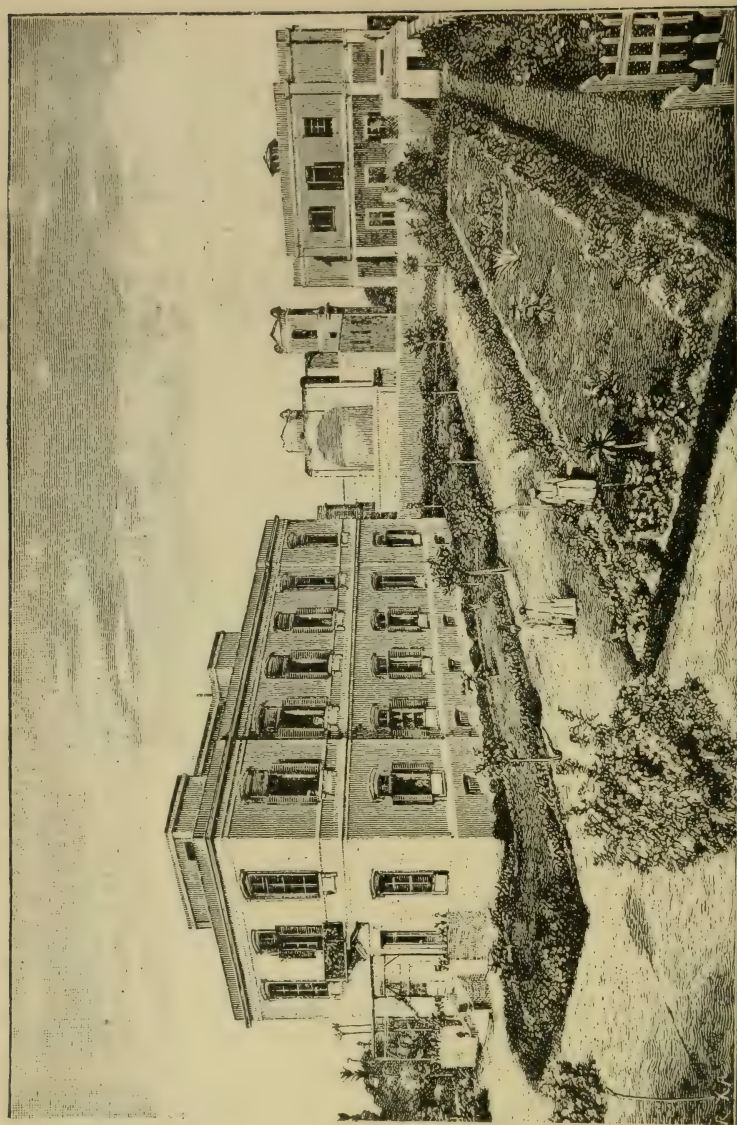
in Jerusalem with four deaconesses, and on the 4th of May following he was able to dedicate the first Deaconess Home of the Orient in Jerusalem. It was intended for a house of mercy and training-school from which Christian nurses and teachers for the Orient should go forth. To-day there are on opposite sides of Java Street two large institutions: the educational institution "Talithacumi," in which there are one hundred and twenty children, and the Deaconess Hospital, in which there is room



DEACONESS HOSPITAL IN ALEXANDRIA, EGYPT.

for one hundred beds. Thence the work spread into other parts of the Orient, and to-day more than one hundred deaconesses are employed in the following cities: Jerusalem, Constantinople, Smyrna, Alexandria, Beirut, and Cairo. In May, 1901, the fiftieth anniversary was celebrated, and from all parts of the world there arrived charitable gifts for the propagation of the work in Jerusalem.

In the cities mentioned there are stately institutions



DEACONESS HOSPITAL "VICTORIA," IN CAIRO, EGYPT.

in which the sick are nursed and the youth are instructed in the way of salvation. In Alexandria alone, where the work was begun in 1857, more than fifty thousand patients have been nursed. How much actual charity work, how many prayers and sleepless nights, how many tears and deeds of self-denial are represented by these names and numbers! What has thus far been said is really only the scaffolding of the actual work done. God alone knows what these deaconesses have really accomplished for immortal human souls. If we add to this the work of the deaconesses in private nursing and the help rendered by them in times of general need, in epidemics of cholera and typhus, during great wars, on the battlefields, and in field-hospitals, we can realize how truthfully Oster-tag has spoken in his volume on "*Werkstaette evangelischer Liebesthaetigkeit*" concerning the work of the Kaiserswerth Sisters: "No natural energy, no human benevolence, no spirit of patriotism could adequately account for such a service of love as has been described. Its secret is to be found in the Pauline missionary spirit expressed in the words, "The love of Christ constraineth us."

Up to the present time there have been received in Kaiserswerth between three and four thousand deaconesses, and more than eleven hundred are to-day connected with the institution at Kaiserswerth. More than one thousand have celebrated the twenty-fifth anniversary of their entrance upon the work, and several are already in the fortieth, and some even in the fiftieth, year of their service as deaconesses.

About two-thirds of the amount needed to sustain these institutions is earned by the deaconesses in their work; the remainder is obtained through private gifts and church collections, penny subscriptions, and the aid of



auxiliary societies. A considerable income is received from the sale of books in Kaiserswerth and the publication of numerous other books and periodicals. The "Rheinisch-Westfaelischer Diakonieverein" owns property valued at several million marks, and in the past year the current income amounted to 815,713 Reichsmarks (\$204,000), the current expenses to 810,687 marks.



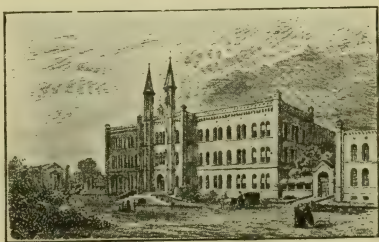
## CHAPTER IV.

### THE DEVELOPMENT OF THE DEACONESS WORK IN THE STATE CHURCH OF GERMANY.

THE preceding chapter was devoted exclusively to the Mother House at Kaiserswerth and its branch institutions. In this chapter we shall call attention to some of the principal Mother Houses in the State Church. Our limited space will, of course, make it impossible to touch upon more than the chief facts and phases of the work there.

#### THE DEACONESS MOTHER HOUSE "BETHANIEN" IN BERLIN.

Bethany, in Berlin, is the most beautiful and enduring monument that Frederick William IV of Prussia ever erected. In February, 1842, he wrote to his minister Eichhorn: "It seems to me most desirable that there be an institution erected in Berlin similar to the order of Sisters of Mercy, but entirely in the spirit of freedom, for the purpose of training nurses, and in connection therewith, for the same purpose, a well-endowed hospital." This institution was to have been a central Deaconess Home; that is, a center from which other Deaconess



DEACONESS HOME "BETHANIEN,"  
IN BERLIN.

Homes could be erected in the provinces. The king intended that a chain of benevolent institutions should be built throughout the land, and that the noblest and best of his people should be united in this charitable service. The building of the hospital was begun in 1845, and two years later Bethanien was opened. Queen Elizabeth, wife of Frederick William IV, assumed the protectorate. The inner management was intrusted entirely to the head deaconess (Oberin), with the chaplain of the institution and the chief physician as advisers. The hospital is a magnificent building, with a church in the center. On the first floor are the private rooms for the deaconesses, three nurseries, a drugstore, halls for the probationary nurses, the rooms of the head deaconess (Oberin), offices, committee-rooms, and an assembly hall. On the second and third floors are the wards for the sick. In 1871 a number of one-story hospitals were erected on the grounds. During the wars of 1864, 1866, 1870-71 the Sisters of Bethanien rendered noble service on the battlefields. Unmarried women and widows from eighteen to thirty-six years of age, and of evangelical faith, are admitted for training. The time of probation is one year, and the consecration can not take place before the third year of their service in the institution.

Two persons chiefly contributed largely to the upbuilding of this institution, and their names will forever remain closely allied with the history of Bethanien. The first is the chaplain of the Home, August Gottlieb Ferdinand Schultz, who is rightfully considered the organizer of the inner arrangement of the institution. Being of a practical turn of mind, he devised plans and regulations of such practical excellence that the majority of the Deaconess Homes in Europe have been patterned after them. Pastor Schultz was the son of a merchant,

and was born in Stettin, October 13, 1811. In Greifswalde and Berlin he prepared himself for the ministry, and in 1846 assumed the superintendency of the Deaconess Institution Bethanien, to which task, for the remainder of his life, his whole time and strength were devoted. He died October 11, 1875. Like Fliedner, he considered parish work the crown of all Deaconess Work. He made the highest demands on his deaconesses, and in no institution did the Sisters receive a more thorough, all-around training for their high calling.

The other person who so greatly influenced the development of the institution was Sister "Anna," Countess of Stolberg-Werlingerode. When in the year 1855 the first head deaconess, Marianna von Ranzau, died, she assumed the position thus vacated, with much fear and trembling. But a good



SISTER "ANNA," COUNTESS OF  
STOLBERG-WERINGEROEDE.

training and many sore trials had prepared her for this important calling. Born September 6, 1819, in the castle Peterswalden, in Silesia, she spent the time of her youth most happily in the home of her parents, and became noted at an early age for deeds of charity. Her father, the Count of Stolberg, governmental president in Duesseldorf, was an intimate friend of Fliedner's, and in his house the statutes of the "Rheinisch-Westfaelischer Diakonissenverein," framed by Fliedner, were signed, and the count himself was elected first president. In



1836 he, with his daughter Anna, attended the dedication of the first Deaconess Home in Kaiserswerth. During her preparation for confirmation Anna was convicted of sin, and experienced in her heart the pardoning grace of God. Thenceforward her motto was, "The blood of Jesus Christ, his Son, cleanseth us from all sin." These words are inscribed on her monument. In Berlin her spiritual life was greatly quickened through Johannes Gossner, and there arose in her mind the ardent desire to join the Society of Sisters in Bethanien. Her wish to serve the sick finally grew so strong that every thought of it became a prayer; and when at last, in the winter of 1852, she was permitted to enter Bethanien, she leaped for joy. From that time her rich life, consecrated to the service of God, was indeed a thank-offering. Shortly after she had finished her probation (1855) she was placed at the head of the Sisterhood as head deaconess, and her joy was greatly increased when Frederick William IV appointed her brother Eberhardt commandant and chancellor of the Order of Malta (*Johanniterorden*), founded by him. Whenever he erected a new hospital he called at Bethanien for help, and Sister Anna always set out with several of the deaconesses in order to introduce them to the services of the new Johanniter Hospital. In this way the brother and sister instituted no less than twenty-four hospitals and infirmaries, and finally Bethanien obligated itself to take charge of all hospitals of the Order of Malta. In the field hospitals Sister Anna always took the lead. But after the campaign of 1866, when the king desired to confer some distinction upon her, she declined it, saying, "Not unto us, O Lord, not unto us, but unto thy name, give glory." Scarcely were the wounds of war healed when an epidemic of typhus began to rage in East Prussia (1868).

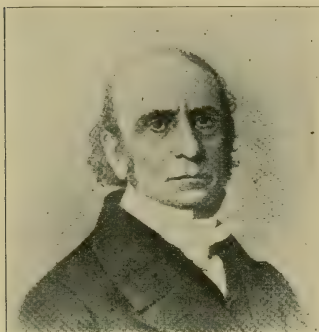
Sister Anna hastened there with several deaconesses. It was her last mission. Day and night she hurried untiringly from bed to bed, and when she returned to Berlin, January 28, 1869, it was to die. She "set her house in order," partook once more of the holy sacrament of the Lord's Supper, and said to the weeping Sisters around her death-bed, "Do not separate me from my Lord by your impetuous entreaties." Her large patrimony she willed to the Mother House Bethanien and to the "Mariannenstift" in her Silesian home. To the Sisters she wrote the following farewell: "The Lord has looked kindly upon me, has forgiven me my many great sins for Christ's sake, and has graciously received me to himself. This I hope and believe, according to his great mercy. I pray and admonish you: 'Little children, abide in him, and love ye one another.' This is my last wish and entreaty to you." Her death was truly the death of a heroine. The king himself laid a laurel wreath upon her plain casket, and the queen added a floral tribute. An immense procession followed her casket. In the streets of Berlin a dense throng had assembled, and many wept. The king himself followed the casket with uncovered head, leading the aged mother of the deceased by the arm.

To-day Bethanien has three hundred and forty deaconesses, who are employed in one hundred and ten different fields of labor. It has become the Central Deaconess Home, especially for East Prussia.

#### THE EVANGELICAL DEACONESS HOME IN STRASSBURG.

This institution owes its origin to the new awakening of spiritual life in the first half of the nineteenth century. The pious pastor, Franz Heinrich Haerter, is its founder. The history of its origin was peculiar. It had

been proposed to turn the city hospital over to the evangelical people, if two women could be found capable of taking charge of the same; but none applied. The Sisters of Mercy accordingly took possession of the hospital, and the Protestants became the butt of ridicule among the Catholics. Deeply grieved and mortified, Haerter resolved to vindicate the honor of the Evangelical Church, and immediately founded (1836) a Deaconess Society, which many influential women joined. Out of this society, called "Dienerinnenverein," the institution devel-



REV. FRANZ HEINRICH HAERTER. LOUISE KECK, HEAD DEACONESS.

oped. The society had set for itself the task of visiting poor and sick women on Sundays, to render temporal aid and spiritual comfort. It soon became apparent, however, that the poor and sick were in need of ministering love, not only on Sunday, but also on week-days, wherefore several of the women offered to devote all their time and strength to this work. Haerter saw that the time had come for the founding of a Deaconess Home, and on the 9th of July, 1842, he opened the institution. He had a broad conception of the Deaconess Work, and turned his attention, not only to the training of Sisters

for nursing the sick, but also to the training of teachers, and soon a teachers' training-school resulted. Then he founded a Home for servant-girls, a reform school, a kindergarten, and a nursery. There was also an asylum founded which might offer to the old, sick, and forsaken a pleasant home. Much stress was also laid upon the work among the fallen. In one particular the regulations differ from all others. The right of membership



DEACONESS HOME IN STRASSBURG.

in the Sisterhood is determined by a two-thirds vote of the Sisters. The head deaconess, as well as the chief Sisters of the branch stations, are chosen by the Sisterhood for a term of three years. The pastor is only an adviser, and the institution is governed by a committee of ladies. In its main features the organization is a female democracy. The motto of the house is, "For me to live is Christ, and to die is gain." (Phil. i, 21.) The talented and pious founder gave to the Home a peculiar and lasting impress.



Franz Heinrich Haerter was born in Strassburg, August 1, 1797, and died there August 5, 1873. In early childhood he experienced the preserving grace of God, in that he awoke from apparent death after he had already been placed in the casket. Yielding to the wish of his father, he studied theology, but barely escaped utter spiritual ruin in the labyrinth of the rationalism of the times. When he was already in the pastorate he strove to attain saving faith. He wrote: "Through diligent prayer and reading the Scriptures my knowledge grew clearer day by day; but I painfully realized that love was still wanting in my soul. I prayed long and often in great distress, 'O my Savior, give my poor heart thy love!' About a year passed before my prayer was fully answered. Little by little, and at long intervals, He who is rich in mercy poured out his love into my heart. At first my heart thawed out slowly, then the God-life, like a gentle spring rain, fell in drops into my thirsty soul. At last the inner foundations of my being were submerged by love, so that in the midst of the consciousness of my sinfulness I could praise him and proclaim to all the world, 'This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief.'" On the following Sunday, in his sermon to his congregation, he testified clearly to his conversion. Five hundred years before the famous Tauler had also related his conversion from the same pulpit. Through Haerter's sermon a great awakening began, and multitudes came to a saving knowledge of the truth. The result was a life full of missionary zeal and Christian love. Haerter soon became the leader in a number of charities, and his principal achievement was the Strassburg Mother House. He died in the Lord in the year 1873. The institution employs

two hundred and sixty deaconesses in fifty-nine fields of labor, and the income last year was two hundred and twenty thousand Reichsmarks. The present institution was occupied in 1852, and was incorporated in the same year.

#### THE ELIZABETH HOSPITAL AND DEACONESS HOME IN BERLIN.

This institution is almost as old as Kaiserswerth; at any rate it ranks second chronologically. Johannes Gossner, pastor of the Lutheran *Bethlehems-Gemeinde* in Berlin, in connection with several Christian friends, founded a Women's Society for Healing the Sick (*Krankenverein*) in 1833. Its express purpose was to "assist deserted, helpless, and comfortless women by tendering financial aid and visiting and nursing them day and night." He had previously organized a similar society for men, and it now appeared that the care of the sick of both sexes required a hospital. A house was accordingly rented and arranged for this purpose on Herschel Street, July 9, 1836. In the following year Gossner was able to purchase a piece of land near the *Potsdamerthor* for twenty-two thousand thalers, and there the first Christian hospital in Berlin was dedicated to God. Her Royal Majesty, Princess Marianna, assumed the protectorate. After the death of the princess (1846) the protectorate of the institution was assumed by Queen Elizabeth, whose name the hospital had borne since 1838. The hospital and Deaconess Home were erected in 1840, and from that time this place of Christian mercy became a center for the care of the female sick in Berlin. Not only were hundreds received and nursed annually in the beautiful sick wards, but the sick were also sought out in their homes by the members of the society, and usually

soup was furnished ten to fifteen thousand patients annually. It was not Gossner's intention to found a Deaconess Institution; he even avoided the name "deaconess" purposely, and preferred the German name *Pflegerin* (nurse). His purpose was the training of nurses after the pattern of the Sisters of Mercy. He embodied his principles in a tract entitled, "How Must Christian Nurses or Evangelical Sisters of Mercy be Constituted?" The Sisters cared for the sick free of charge. They wore, like the deaconesses, a uniform garb, but they were not so closely organized, and therefore the Sisterhood was subject to many fluctuations. Gossner superintended the Women's Society for the Care of the Sick and the Elizabeth Hospital for twenty-five years. He was, to use his own words, "inspector, father of the family, secretary, packhorse, all in one person." He was of a mystical turn of mind, and exerted a wide influence through his Christian character and that most edifying devotional book known as "Gossner's Schatzkaestchen." Like Haerter in Strassburg, he gave to the institution the impress of his own independent and original personality. He died March 30, 1858, and was succeeded by Pastor Prochnow, a former missionary in India. A new era opened for the institution when, in 1867, Anna, Countess of Arnim, was appointed head deaconess (Oberin). It numbers at present one hundred and fifty-four Sisters, of whom the greater number are employed in the forty-three different outlying stations.

#### THE DEACONESS HOME "SAREPTA," NEAR BIELEFELD.

The Mother House "Sarepta," near Bielefeld, is the center of the Deaconess Work in Westphalia. The institution was founded in 1869, and on the 31st of March of that year Inspector Disselhoff, of Kaiserswerth, dedicated the newly-purchased house to its purposes. With four

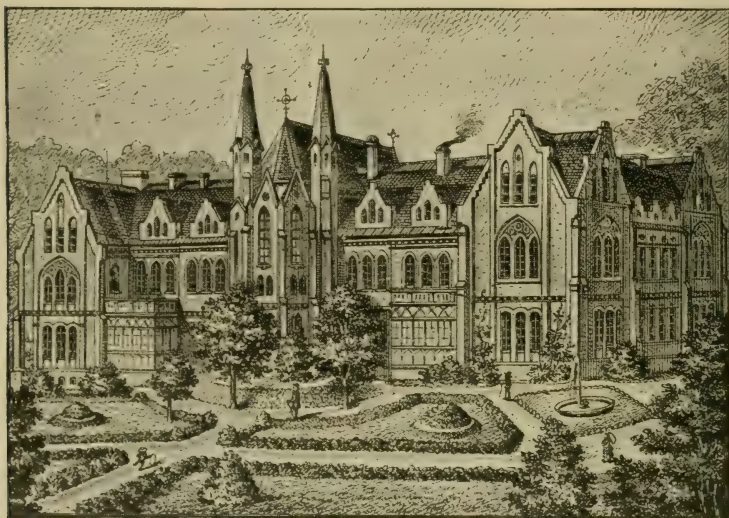




PASTOR JOHANNES GOSSNER.



Sisters from Kaiserswerth he had arrived at Bielefeld the day previous, and no institution has from its very beginning had a more prosperous growth than this one. In 1872 Pastor von Bodelschwingh assumed the superintendency of the institution, and at once planned a new building, which was opened two years later and named "Sarepta." The house can accommodate four hundred

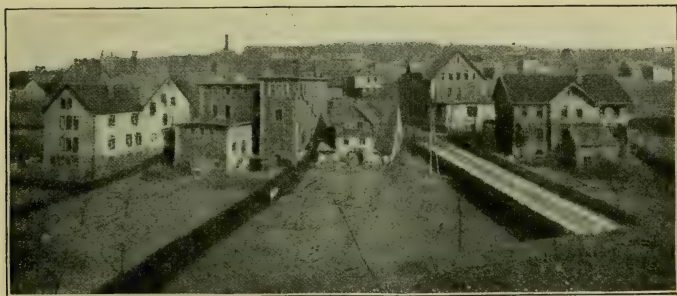


DEACONESS HOME "SAREPTA," IN BIELEFELD.

and twenty patients and sixty deaconesses. The original building of the Mother House was converted into an infirmary for women and called "Marienstift." At the tenth anniversary, in 1879, the number of deaconesses had increased to two hundred, who were employed at sixty-three stations. To-day the institution has the following branches:

1. Sarepta, the Mother House with the chapel.
2. Bethel, for female epileptics.
3. Nazareth, the Brother-

hood Home with the Maltese Cross. 4. Ebenezer, a Home for wards. 5. Zoar, a Home for feeble-minded boys. 6. Emmaus, a Home for feeble-minded girls. 7. Nain, a Home for sick young men. 8. Tabor, a Home for invalid men. 9. Bersaba, a hospital for patients from the higher stations of life. 10. Bethanien, a hospital for the same class. 11. Gilgal, workshop for tanners. 12. Saron, garden, with seedstore. 13. Sunem, book-bindery and sales-room. 14. Bethlehem, bakery, furnishing bread for three thousand persons. 15. Bethlehem, depository for magazines, bookstore. 16. Saba, a general store-room.



SOME OF THE DEACONESS INSTITUTIONS IN BIELEFELD.

17. Morija, a Home for deranged men. 18. Magdala, for deranged women. 19. Mamre, a farm of seventy acres. 20. Hebron, a farm of one hundred acres. 21. Hephata, hospital for contagious diseases. 22. Bethabara, inn with small lodging-place. 23. Salem (Old and New), place of recreation for convalescents and deaconesses. 24. Bethesda, for women afflicted with nervous diseases. 25. Sichem, an infirmary for men. 26. Ophra, for feeble-minded boys. 27. Three parsonages. 28. The large Zion's Church, seating twelve hundred people.

The donations for the erection of Zion's Church came from all parts of the world in over sixteen thousand re-

mittances, the donors for the most part remaining unknown. The institution covers an area of fifteen hundred acres; almost all the buildings have Biblical names; and the colony, containing about seventy larger and smaller buildings, has often been called "The Hill Country of Judah." Here, in this favored region of Ravensberg, a city of compassion has been built, with "Sarepta," the Deaconess Institution, as its center, containing more than nine hundred deaconesses. The Mother House has branch institutions in Paris, Nice, Metz, Berlin, Lemgo, Arolsen, Brussels, and in Zanzibar (East Africa).

The founder and superintendent of this institution is Pastor Friedrich von Bodelschwingh. His father, Ernst von Bodelschwingh, was Prussian minister, and subsequently governmental president. He was born in Haus-Mark, near Tecklenburg, in 1831. After having first chosen the calling of a professional miner, then that of a farmer, he relinquished them both for the study of theology. Having passed his examination, he was appointed as pastor of the German Church in Paris in 1858, at Dellwick in Westphalia in 1864, and in 1872 accepted a call as superintendent of the Institution for Epileptics at Bielefeld, which had been founded shortly before. That was the field of labor in which he achieved his greatest and most signal success. During a term of thirty years he sent more than one thousand deaconesses and deacons into the service of suffering humanity, and mighty streams of mercy and blessing have gone forth from this place for the alleviation of the poor, the fallen, and the sick in body and soul. Pastor von Bodelschwingh is a veritable general, and knows how to use the talents of the individual in the proper sphere and to the best advantage. Never daunted, he has the gift of soliciting aid

in so kind and gentle a manner that he is seldom refused. Of a practical mind, with clear insight into details, full of happy enthusiasm, and, above all, firmly grounded in



PASTOR FRIEDRICH VON BODELSCHWINGH.

his trust in God, which has been tested and strengthened by the tribulations and trials of a lifetime, he is an example of that Christian optimism which has its secret springs in the love of God, and has won a place side



by side with such great and blessed men of God as Wichern, Fliedner, Loche, August Hermann Franke, George Mueller, and other pioneers in the multiform work of home missions. When the German emperor visited Bielefeld in 1900 he said: "With unbounded amazement have I beheld the tremendous achievements of this man so signally blessed and commissioned of God. Farther than the eye can reach the blessed influence of this true disciple of our Lord is felt in our German Fatherland."

Not only in the work of home missions did von Bodelschwing labor with untiring zeal, but his influence was also widely felt in the work of foreign missions through his close relations with the German East African Mission, Berlin III. In recognition of his unusual merit, the theological faculty of the University of Halle conferred upon him the degree of Doctor of Divinity in 1884. On his seventieth anniversary (March 6, 1891) he received congratulations and tokens of respect from all parts of the world. The emperor sent him a congratulatory telegram full of warm recognition and expressing the hope that many more years of blessed activity might be added to his life. Von Bodelschwing's favorite words are, "Our need is not greater than our Helper." The motto of the Mother House "Sarepta" is: "Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren." (1 John iii, 16.) It is a fact worthy of mention that an especially intimate relation exists between the Mother House and the deaconesses in the branch-stations. Besides the inspection tours made by the chaplain and the head deaconess (Oberin), a letter is sent once a month to every deaconess; in addition, each deaconess receives the "Westfaelische Sonntagsblatt," which contains the news of the institution and a short weekly chronicle of

its work written by one of the deaconesses. Once a year, in rotation, the deaconesses attend the Conference held in the Mother House, and those who have been absent from the Mother House for a prolonged period are occasionally transferred to stations near the Mother House, in order that the bond of fellowship may be knit the closer. The deaconesses are employed in three hundred and nineteen different stations and in ninety-two hospitals. The annual income amounts to 700,000 Reichsmarks (\$175,000). In ninety-three stations two hundred and fifty-one deacons (brothers) are at work, of whom fifty-seven are unmarried, and one hundred and eighteen are employed in thirty-seven homes for epileptics.

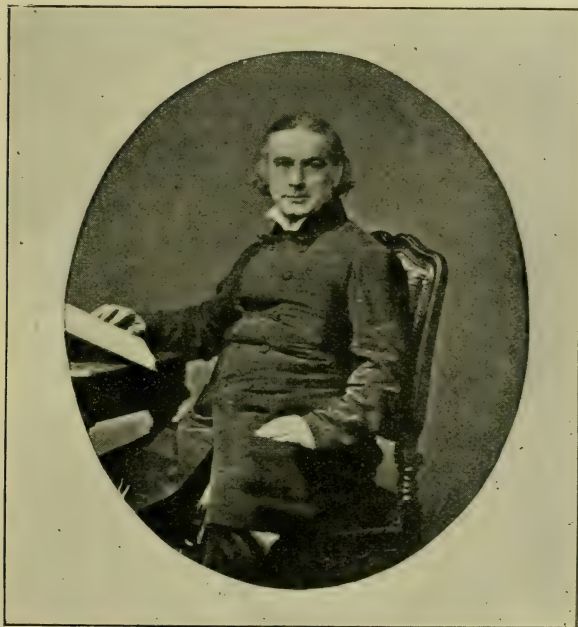
#### THE DEACONESS INSTITUTE IN NEUENDETTELSAU.

The first Deaconess Institute in the kingdom of Bavaria was founded by Pastor Wilhelm Loehe in 1854. Among the most prosperous Mother Houses in Germany this institute is worthy of special mention, since it belongs to the most successful and extensive enterprises of its kind, and bears the characteristic peculiarity of its founder. Originally Loehe did not intend to found a Deaconess Mother House, but only to train a small number of women for professional service in the work of Christian charity. He named his society "Lutherischer Verein fuer Weibliche Diakonie." Through it, and the founding of similar societies, he intended to kindle "a fire of mercy" in all the land, and everywhere to awaken the spirit of Christian benevolence. On the 13th of March, 1854, six women and eight pastors assembled in Neuendettelsau, and this company constituted itself as a Central Board. The purpose was not realized, for it soon became apparent that chief stress must not be placed upon the organizing of societies, but upon the

founding and building up of Deaconess Institutions; and Pastor Loehe was the first to realize this and to try to correct his mistake. The beginning of the Mother House was very modest. Several rooms were rented in the inn "Zur Sonne," and here several deaconesses moved in 1854. Loehe now secured an interest-bearing loan, and purchased a house. He afterwards related that his financial straits were frequently so great that the waters reached his neck and threatened to overwhelm him. He could not boast of experiences like those of August Hermann Franke, who so often received financial aid in a miraculous manner. He also said that he did not possess the gift of that great and successful beggar (he undoubtedly means Fliedner), of whom King Frederick William IV said, with a smile, "I avoid him, because from him even the calf in the cow is not safe;" that nevertheless God had been gracious to him and had given him success, so that he could neither number nor weigh all the blessings received, and that he was one of the many in whose life the words of Mary had been verified: "He hath filled the hungry with good things, and the rich he hath sent empty away." The Lord owned Loehe's work in such extraordinary manner that to-day there are but few branches of charitable work that are not represented at Neuendettelsau. The Deaconess Mother House, with its branch institutions, surpasses Loehe's most sanguine expectations, and has been called a "university of mercy."

Loehe was an extraordinary man. He was broad-minded, original, thoroughly prepared for his calling, and possessed a capacity for work equaled by few. He descended from an honorable burgher family of the Bavarian city Fuerth, where he was born February 21, 1808. His parents gave him a thorough classical training, and later he turned to the study of theology. At

the age of twenty-nine he became pastor in the Franconian town of Neuendettelsau. The great mind of the man reached far beyond the small village parish, and in 1841 he organized the American mission, through which he exerted a great influence on the character of



PASTOR WILHELM LOEHE.

the Lutheran Church in America by sending numerous missionaries thither to organize Churches for the large number of Germans destitute of proper ecclesiastical care. Later he founded a mission house for the training of such missionaries, and in connection therewith he also organized a society for home missions, through which he



promoted the distribution of literature. Gradually institution after institution arose in Neuendettelsau. The erection of the Deaconess Home was followed by the erection of a benefice, a village hospital, an institution for feeble-minded, a house of refuge for girls, a Magdalen Asylum, and an institution for epileptics. Then he founded a district hospital, a manual-training school, a retreat for the sick and for invalid deaconesses, a lodging-place, and numerous other buildings and Homes, until finally a whole village of Christian institutions had arisen, and a network of charitable institutions had been spread over Bavaria. He called the vocation of a deaconess a service of mercy, and in the broader sense of the term a ministering to the wretched, the poor, the sick, and the imprisoned, and the care, instruction, and training of the children. He aimed at a wide range for Deaconess Work. It was to include both the most menial and the most exalted service of woman. He spoke the following beautiful and well-known words: "A deaconess must know and be able to do that which is lowly and that which is great; she must not be ashamed of the lowliest service, and must not prejudice the highest work of woman; her hands and feet must be in the service of the higher, but also of the coarser and meaner forms of labor; her head must bathe in the sunlight of true devotion and the fellowship of her Master. She should do all unto Him: work, play, and sing." He describes the difference between the vow of the nun and the evangelical liberty of the deaconess as follows: "The three characteristic words of the Roman Catholic orders—poverty, chastity, and obedience—are also the characteristic words of all true service in the female diaconate, and the only possible difference between the old Church and ourselves is, that in the old Church a will bound by

vow, among us a wholly unbound free will, both bear the same threefold noble fruit. A free will is the soil in which the Protestant female diaconate must grow, a will wholly unbound *in its daily renewal.*"

Various circumstances made it possible that the deaconesses in Neuendettelsau could be trained more systematically and more extensively than in most institutions. Loehe also developed an astonishing literary fertility, having written about sixty larger and smaller pamphlets and books. On the 2d of January, 1872, this great man entered into the rest that remaineth to the people of God. He can well be reckoned among the brightest lights of the Lutheran Church of modern times. His last resting-place is in the parish cemetery of Neuendettelsau. He was followed by Pastor Friedrich Meyer, of Hesse-Darmstadt, who succeeded in carrying forward the great work in the mind and spirit of Loehe. To-day more than five hundred deaconesses belong to the Mother House in Neuendettelsau, sixty-one of whom are daughters of pastors, and a great number of whom have served twenty-five years. The Deacons' Institution numbers thirty-two brethren. The lodging-place was frequented by eight hundred and thirty-five guests last year. The deaconesses are employed in forty-three different hospitals and in one hundred and seventy-three different fields of labor. The annual income is 450,000 marks (\$112,500.)

#### THE EVANGELIC-LUTHERAN DEACONESS INSTITUTION IN ALTONA.

This institution was begun in 1867 upon the instigation of Pastor Dr. K. L. Biernatzki. Although the Deaconess Work had spread over many parts of Germany, it had as yet gained no footing in Schleswig-

Holstein. Dr. Biernatzki, who at the time was pastor of the principal Church in Altona, ventured accordingly to propose the founding of a Deaconess Home. To his great joy the proposition met everywhere with hearty approval. On December 28, 1867, a house was opened for this purpose, and the deaconesses were to be trained



DEACONESS HOME IN ALTONA.

in the city hospital, situated just opposite. It soon appeared, however, that this arrangement did not meet the requirements, and the erection of a hospital was begun. The institution progressed satisfactorily, and soon needed its own pastor. Pastor Theodor Schaefer was chosen for the place, and entered upon his new office September 5, 1872. He proved to be the proper man for the superintendency of the institution, and under

his direction the work became very flourishing. He at once planned a new building, which was ready for dedication and use October 13, 1875.

Pastor Theodore Schaefer was born February 17, 1846, and is the son of the founder and rector of the blind asylum in Friedberg, Hessen. Having completed a university course, he accepted a call as Lutheran pastor in Paris, from where he went to Altona in 1872. Accustomed to subject everything to the most searching investigation, he also studied the Deaconess Work most thoroughly, being led especially into the field of its literature, where he himself became extraordinarily productive as a writer during the last two decades. On the line of home missions, and especially of the diaconate, he has in fact created a literature that has been of incalculable benefit to the work. Of the great number of his works we mention the following: "Die Weibliche Diakonie in ihrem Ganzen Umfang Dargestellt," 3 vols.; "Diakonissen-Katechismus;" "Die Innere Mission in der Schule;" "Im Dienste der Liebe, Skizzen zur Diakonissensache;" "Die Innere Mission auf der Kanzel;" "Reden und Predigten von dem Gebiete der Diakonie und Inneren Mission;" "Praktisches Christentum," 3 vols.; "Leitfaden der Inneren Mission;" "Zur Erinnerung an die Diakonissen-Einsegnung;" "Die Innere Mission in Deutschland," 6 vols. In addition, Pastor Schaefer wrote numerous contributions for periodicals and magazines, and his Monthly for Home Missions well deserves its wide circulation. Special mention is due his latest work, "Evangelisches Volkslexikon zur Orientierung in den Sozialen Fragen der Gegenwart." The articles contained in this work number five hundred and seventeen, and in its production the author was assisted by fifty contributors, mostly specialists. Pastor Schaefer has ac-





PASTOR THEODOR SCHAEFER, RECTOR IN ALTONA.

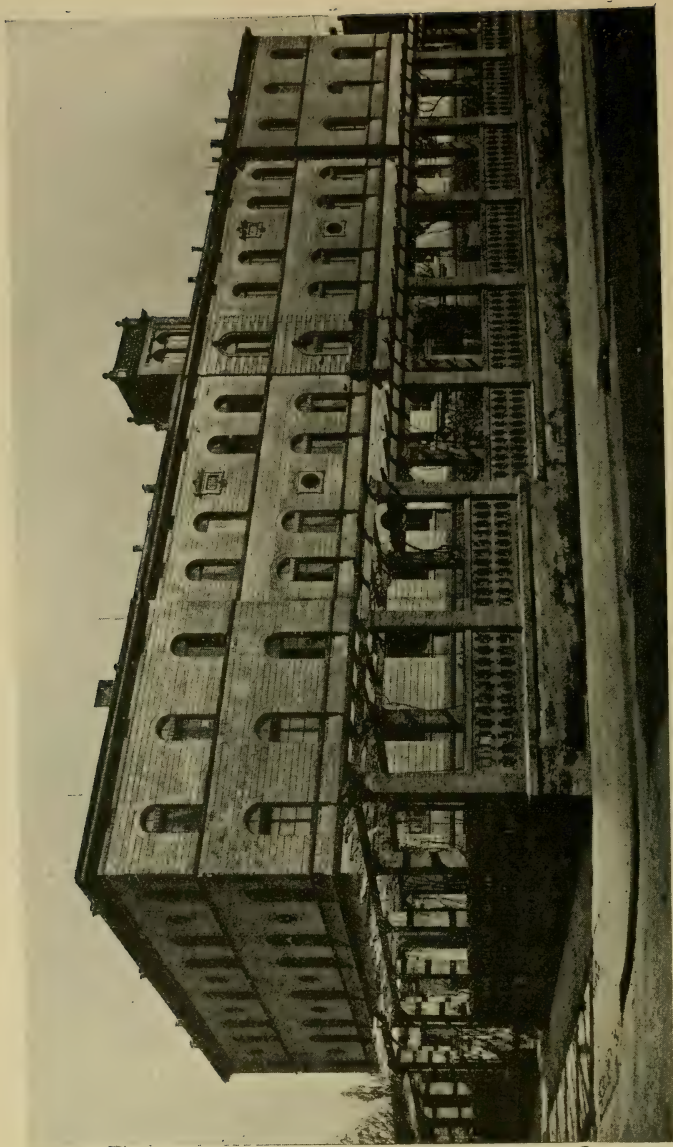
completed more in the work of home missions than the indefatigable Dr. Warneck in the work of foreign missions.

One hundred and fourteen deaconesses belong to the Deaconess Home in Altona, who are employed in fifty-five different fields of labor and in nine hospitals. Its territory is principally the province of Schleswig-Holstein, and the management is for the main part intrusted to the chaplain of the institution. The Board of Directors consists of twenty-one members.

Since 1874 a Deaconess Institution has been built in Flensburg, in the same province, with one hundred and sixty-three deaconesses, who are employed in sixty-three fields of labor. The Flensburg Mother House was completed in 1883. It has a capacity for one hundred beds, and in point of location and arrangement of the buildings, is one of the most beautiful Mother Houses in Germany.

#### THE DEACONESS INSTITUTION IN STUTTGART.

Wurtemberg, which has proven such a blessing to all institutions of the kingdom of God, has a Mother House in Stuttgart, the charming capital, in the founding of which the former prelate von Kapff had an important part. A public appeal in 1853 was the first incitement towards this object, and on March 18, 1855, a house was bought, into which eight deaconesses moved. As long as the institution had no hospital, the deaconesses received their training in practical nursing in the Strassburg Deaconess Home. At first they devoted themselves almost exclusively to the care of the sick, since there were numerous societies and institutions in Wurtemberg at that time that were active in the various branches of home missions. The institution prospered greatly under the superintendency of Pastor C. Hoffmann particularly,



DEACONESS HOME, IN STUTTGART, THE CAPITAL OF WURTEMBERG.

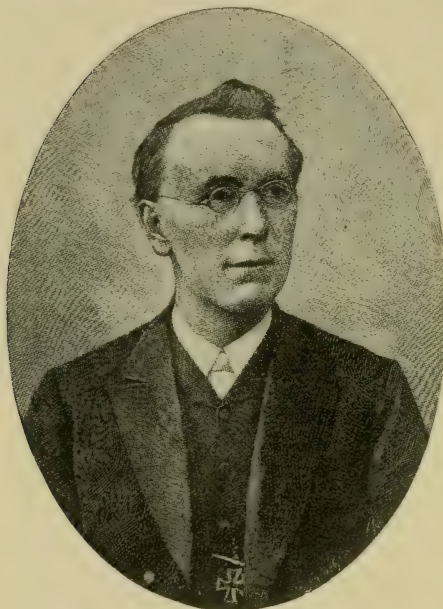
who was chaplain for many years. From the beginning it has been under the protectorate of Her Majesty, the Queen of Wurtemberg. The royal family has shown a continued interest in the institution, and has given it a liberal financial support. The immediate management is placed in the hands of the chaplain and the head deaconess (Oberin), but the Board of Directors reserves for itself the right of decision in all questions of special importance. The course of instruction begins twice a year, and from the beginning the institution has laid great stress upon a thorough training. The building is beautifully located and excellently arranged. The Rest Home is in Oberesslingen. It is situated in the center of a garden of four acres, and its surroundings are very attractive. The fields of labor are divided as follows: 1. Parish work; 2. Hospital nursing; 3. Hospitals for beneficiaries; 4. Nurseries; 5. Kindergartens and refuges for children; 6. Homes for servants and women; 7. Magdalen Asylums; 8. Private nursing. There are seven hundred and thirty-five deaconesses in the institution, who are employed in one hundred and seventy-two different fields of labor. The annual income is 375,000 Reichsmarks.

#### THE DEACONESS INSTITUTION "BETHLEHEM" IN HAMBURG.

We speak of this Deaconess Institution at some length also, because, like the Strassburg Institution and the Elizabeth Hospital and Deaconess Home in Berlin, it differs in many respects from all other institutions, and because we would make mention in this connection of a man who has accomplished great things in the realm of home missions, and whose name has become known far beyond the bounds of the old Fatherland. From the be-



ginning the Mother House "Bethlehem" refrained from founding branch stations, and restricted the activity of the deaconesses to the Mother House itself. The founder's motto was, "Out of the congregation for the congregation."



REV. KARL WILHELM THEODOR NINCK.

After his death this principle could not be adhered to; but even now the deaconesses serve only the poor and poorest, and wealthier families can rarely secure a nurse. It was a maxim of the institution that the Sisters serve only the poor and lowly, and the means necessary for the support of the institution were to be obtained through

charitable gifts to a greater extent than was the case in other institutions.

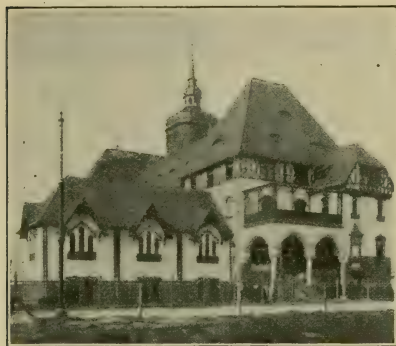
The person referred to above is Pastor Karl Wilhelm Theodor Ninck, who founded the Deaconess Home "Bethlehem," and erected its imposing edifice. Ninck was a man of diversified gifts. Besides promoting the Deaconess Cause, he was a productive writer, and organized the workingmen's colony on the heights of Anschar, near Hamburg-Eppendorf. He was at the same time pas-

tor of a large congregation, inspector of the school connected with the institution, and founder of an asylum in Mecklenburg. He devoted special care to the children's service, promoted the social idea of the community, was interested in the Bremen North German Mission, founded a sailors' mission, and reorganized the Netherland Tract Society. He was the able editor of the family magazine *Nachbar* and the periodical *Deutscher Kinderfreund*, both of which had an enormous circulation. Ninck's main work, however, was the founding and superintending of the Mother House "Bethlehem," which to-day numbers one hundred deaconesses. He died December 17, 1887, after a severe and protracted illness. For his funeral address he had chosen the words, "Da kommt ein armer Suender her, der gern ums Loesgeld selig waer." His death was mourned far beyond the bounds of Germany, while his work survives.

#### THE DEACONESS HOME IN LEIPZIG.

The impulse towards the founding of this institution was given by Dr. Pank, member of the Privy Church Council. In 1887 he formed a union of a number of parish and other local societies whose object was declared to be "the care of the poor and the sick in Leipzig through deaconesses, irrespective of religion or creed." An unexpected gift of 50,000 marks plainly showed that Divine Providence had pointed out the way for the founding of such an institution. Accordingly Dr. Pank issued an appeal, in response to which the Union received large gifts, so that in the course of a few years there were nearly half a million marks in the building fund. When, in the year 1890, it had been decided to found an institution, Dr. Pank issued a call for deaconesses. Of those who responded, eight were found acceptable.

The villa of Count Hinterthal-Doelkau, Weststrasse 9, was rented for several years for a comparatively small sum, and for the time being the deaconesses received their training in practical nursing in the Jakobi Hospital. The office of chaplain was intrusted to Pastor Schultz, of the Georgienkirche. The number of deaconesses increased, and when, on March 5, 1893, the first head deaconess (Oberin), Honorary Patroness Elsa von



DEACONESS HOME IN LEIPZIG.

Werdeck, was installed into her new office there were thirty-six deaconesses in the institution, and after seven more years (1900) the number had increased to one hundred. In 1892 a kindergarten was established, and in 1893 the first branch station in

parish nursing (Grimma) was begun, and now more attention could be devoted to private nursing. At the close of 1899 there were twenty-one deaconesses employed in parish nursing, twenty-two in the city and university hospitals, sanitariums, and the surgical polytechnic institute of Leipzig, six in private nursing in Leipzig, and sixteen in sixteen branch stations of the Leipzig district and the Voigtland. To-day the institution has forty-three different fields of labor and takes care of eight hospitals.

In 1895 the City Council donated a magnificent building site on Luetzenerstrasse for the erection of a Deaconess Home, and on the first day of October, 1900,

the vast complex of buildings was dedicated. In the center is the Deaconess Home, with its massive tower, and surrounded by a beautiful park. The cost of the buildings that have been finished up to the present time is 867,000 marks, and considerable sums will yet be necessary before the complex of buildings will be completed as planned. Though the youngest, this institution may be considered a model Deaconess Institution in point of location and arrangement.

#### DEACONESS HOME "HENRIETTA STIFT" IN HANOVER.

This institution owes its origin to Queen Maria, who personally donated the princely gift of 150,000 marks. The spiritual direction of this large and growing institution has, from the beginning, been intrusted to the able abbot, Dr. Gerhard Uhlhorn, so well known in the United States through his excellent work, "Die Christliche Liebesthaetigkeit."

Dr. Gerhard Uhlhorn was born on the 26th of February, 1826, at Osnabrueck. He studied theology, and in 1855 was made assistant pastor at the court church at Hanover; then consistorial counselor and court preacher at the same place. In 1863 he was appointed high consistory counselor; in 1866 he entered the newly-erected country consistory, where he remained until his death (December 15, 1901), having been the first clerical member of this body since the death of Abbot Rupstein in 1876, and appointed to the abbotship at Loccum in 1878.

He was a man of untiring diligence, clear thought, sober love of the truth, penetrating sagacity, and the possessor of a happy faculty of combining and formulating truth. His earliest studies were devoted to the primitive Church. He met the views of modern criticism by his "Modern Presentations of the Life of Jesus," written



in a popular style (1865, fourth revised edition in 1892). In his "The Battle of Christianity with Paganism," the ripe fruit of his earlier studies is gathered, and this work has probably brought him more fame and distinction in remote circles than any others. This was



DR. GERHARD UHLHORN.

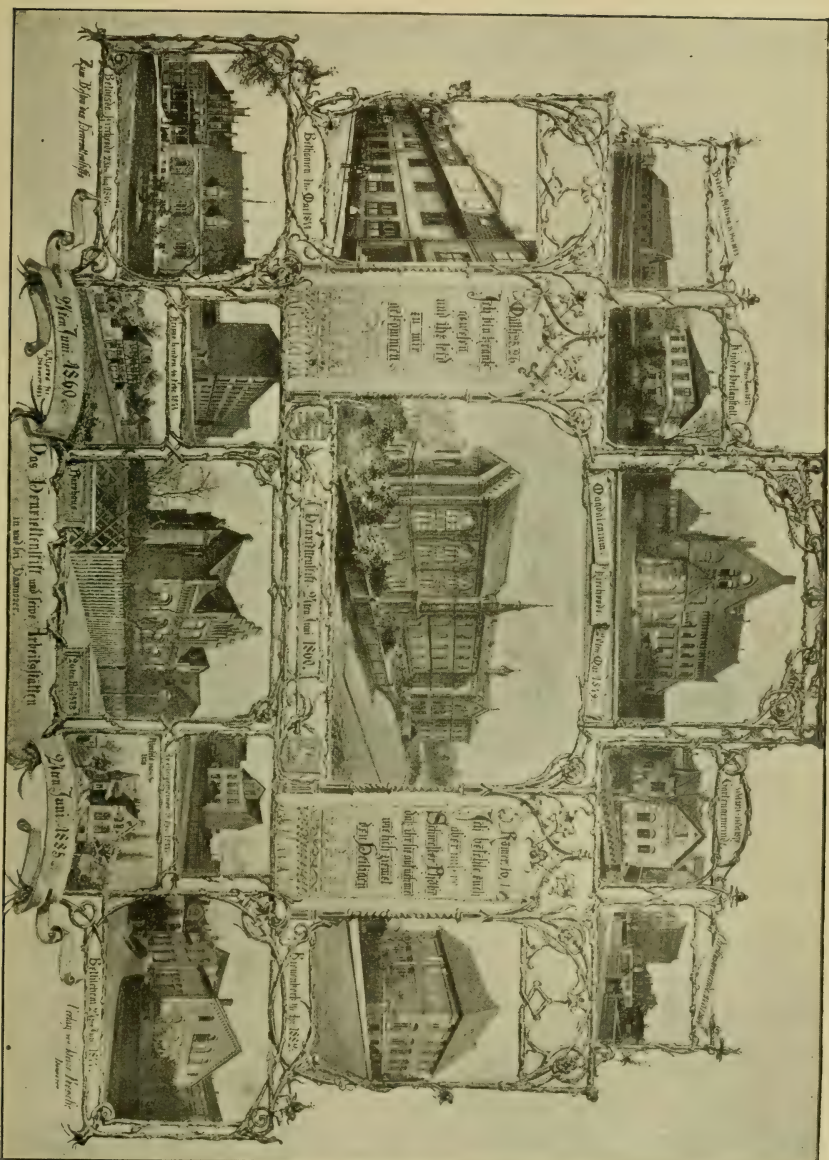
followed by the "Battles and Victories of Christianity in the Germanic World" (1898). Among his historical works the prize should be awarded to that on "Christian Benevolence" (second edition 1895). This paved, for the first time, the way to a domain hitherto untrodden, and furnishes us a most intelligent and fascinating insight into this sphere. But lucidity is a charac-

teristic of all of Uhlhorn's works. The Hanover Home has three hundred and fifty-two deaconesses, and occupies one hundred and fifty-two different fields of labor. Expenditure, \$75,000 annually. Buildings (see next page).

#### THE DEACONESS HOME OF THE MORAVIANS AT NIESKY.

From the first the Moravians took an active part in the Deaconess Cause. Count Zinzendorf, their founder, consecrated a number of deaconesses in 1745 by the imposition of hands. Their position and the functions of their office corresponded exactly with those of the deacon-

DEACONESS HOME "HENRIETTA STREET," IN HANOVER.



Henrietta-Strasse 1360

Hofgartenstrasse

Ordnungs-Plan der Henrietta-Strasse 1360

Henrietta-Strasse 1360

Henrietta-Strasse 1360

Henrietta-Strasse 1360

Ich bin hier  
aus der  
mit  
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Henrietta-Strasse 1360

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esses of apostolic times. In their work they were entirely restricted to the female sex; and, besides caring for the sick, they assisted in certain parts of Divine worship. They performed the customary ceremonial act of washing of feet, handed the consecrated bread for the sacrament of the Lord's Supper to the officiating deacon, had charge of the houses of worship and places of as-



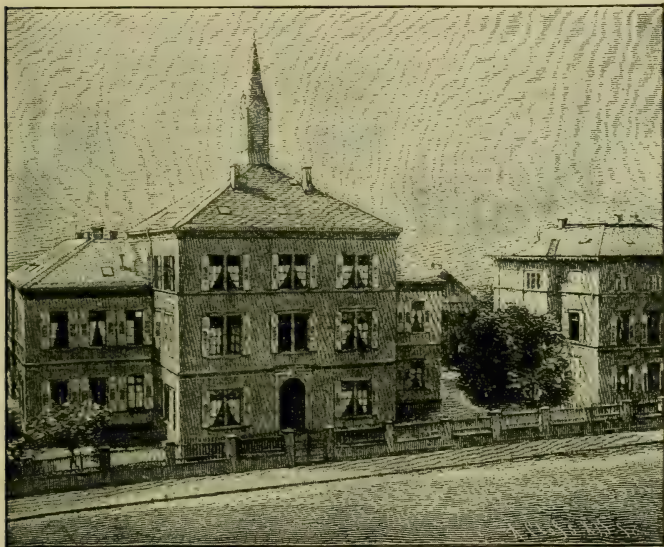
DEACONESS HOME "EMMAUS," IN NIESKY.

sembly, and were intrusted with the oversight and training of the younger girls. The office has been retained among the Moravians, but those holding it are no longer called deaconesses, although they are still consecrated to their office by the Church.

Such was the state of affairs when, in 1842, Hermann Plitt, the second founder of the Deaconess Work among the Moravians, incited by the success in Kaiserswerth, became impressed with the idea of renewing the office introduced by Zinzendorf. He issued an appeal that was



not in vain; but the founding of an institution could not be begun before the year 1864. Plitt rented the upper story of a dwelling in the village of Pawlowitzky, near Gnadenfeld, and dedicated the same May 6, 1866, naming it "Heinrichsstift." The first gift has a wonderful

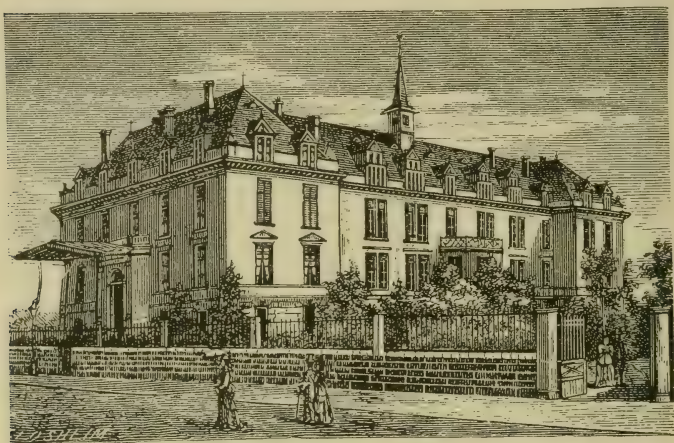


DEACONESS HOME IN KARLSRUHE.

story. During the great revival among the Moravians in Niesky in the forties a male nurse named Koeler was thoroughly converted to God. Among his patients there was a son of the deceased Prince Henry. The latter, desiring to send his elder sister, the reigning Duchess Auguste of Mecklenburg-Schwerin, a birthday present, decided to use for this purpose a dollar (Thaler) to which a peculiar significance attached. He decided to present his sister with a devotional book of Zinzendorf's, and



commissioned his nurse to procure the same. The latter paid for the book out of his own pocket, and kept the dollar, which seemed to him to be a treasure on account of its history. The subsequent history of this dollar was also noteworthy, and finally it became the first building-stone for the foundation of the blessed institution "Heinrichsstift." Of the two nurses that entered the newly-founded institution, one had been trained in Kaisers-



DEACONESS HOME IN FRANKFORT ON THE MAIN.

werth. The Heinrichsstift was soon known far and wide, and in 1869 the foundation of a new building was laid. Meanwhile an orphanage and an asylum for the aged and the invalid had arisen alongside the Heinrichsstift. The new house was dedicated September 28, 1870, and was the first Deaconess Home of the Moravians. Means were now received more abundantly, and many royal persons gave large gifts. In 1879 branch stations were begun, for the number of deaconesses had increased to fifty. The year 1880 marked a significant change. Pastor Plitt,

the founder of the institution, was forced by failing health to resign his position at the theological seminary of the Moravians and to withdraw from the superintendency of the Deaconess Work. He was succeeded by his friend, Professor Wilhelm Verbeek. Notwithstanding his departure from Gnadenfeld, Plitt remained in close touch with the work, and, when he had sufficiently regained his health, resumed the superintendency, which, however, through a decision of the Moravians, made a change of residence necessary. The institution was therefore removed from Gnadenfeld to Niesky. On July 3, 1883, the house bought there, and named "Emmaus," was opened, and two years later a permanent building had been erected and dedicated. The number of deaconesses now increased rapidly, and the necessity of enlarging the institution to a Mother House became more and more apparent. At the opening of the new century sixty deaconesses moved into the new building. In October, 1897, the first missionary deaconess went to India, to devote herself chiefly to the care of lepers. In 1898 the institution joined the Kaiserswerth General Conference. The Home has forty different fields of labor and an annual income of \$50,000.

#### THE EVANGELICAL LUTHERAN DEACONESS INSTITUTION IN GUBEN.

The Evangelical Lutheran Deaconess Institution "Naemi-Wilkestift" was begun by Mr. Friedrich Wilke in 1878 by the founding of a children's hospital, to which a year later a refuge for children was added. Deaconesses of the Dresden institution had charge of the educational part of the work. In 1882 Mr. Wilke offered the Church authorities in Breslau a piece of land and the sum of fifty thousand marks for the founding of an Evangelical Lutheran Deaconess Institution. He intended to place

the institution under the control of a Mother House. But as negotiations continued for several years, he finally founded a Deaconess Home alongside of the children's hospital and the hospital for adults. Up to the close of the negotiations just mentioned the entire institution was supported by Mr. Wilke as the sole proprietor, until finally the whole matter could be turned over to the Church authorities. The institution was named "Naemi-Wilkestift, Hospital, and Evangelical Lutheran Deaconess Institution," and in 1889 it was granted full chartered privileges. Since that time it has been under the charge of the Consistorial Board of the Evangelical Lutheran Church in Prussia. Besides a fund of one hundred and fifty thousand marks in cash, the institution has at its disposal the following buildings: 1. The Deaconess Mother House; 2. A hospital with thirty-six beds; 3. An insane asylum; 4. A preparatory school for deaf-mutes; 5. A refuge for children. In addition it has twenty-two branch stations, as follows: A hospital, an infirmary, a nursery, an asylum for women, a training-school for girls, two Homes for convalescents, five schools for children, and nine stations for parish work. In 1901 the institution also assumed the management of the newly-founded Lutheran Mother House, House of Mercy (Wiskiti), in the government district of Washaw, in Russia. There are forty deaconesses connected with the institution. Of all Mother Houses mentioned in this chapter, this is the only one not belonging to the Kaiserswerth Union.

Of fifty Deaconess Mother Houses in the old Fatherland that belong to the Union of the Kaiserswerth General Conference, we have selected a number, and have tried to show the history of their development. The history of the remaining institutions is not less interesting, and the hand of Divine Providence is no less manifest

in their development; but it would carry us beyond the intended scope of this work if we entered upon the history of each separate institution, however interesting it might be. We must therefore content ourselves with a brief reference and a tabulated summary. To-day almost every State and province of the Fatherland has its own Mother House, and in most of the great cities there are several institutions. Berlin alone, for example, has six institutions belonging to the Kaiserswerth Union. Foremost among these is the beautiful Elizabeth Hospital, founded in 1837, and Bethanien, founded ten years later through the liberality of King Frederick William IV. These institutions were spoken of at greater length above. In 1865 the Lazarus Hospital, in 1876 the Paul Gerhardt-Stift, in 1887 the Elizabeth Children's Hospital, and in 1888 the Magdalen Hospital were founded. Saxony has three Mother Houses belonging to the State Church. The principal one is that in Dresden, founded in 1844, one of the oldest Mother Houses (see next page). Second only to it is the new institution in Leipzig, which was established in 1890, and has grown phenomenally. The institution Borsdorf, near Leipzig, was founded in 1896, and has a promising future. In 1850 the institution in Breslau and that in Koenigsberg were established. These two institutions together have nearly one thousand deaconesses, stationed in many hundred fields of labor in Northern Germany. In 1851 the prosperous institutions in Ludwigslust and Karlsruhe were founded. The institutions in Neuendettelsau and Stuttgart were begun in 1854. Then followed the founding of Mother Houses in Augsburg in the year 1855, in Halle on the Saale (1857), in Darmstadt (1858), in Speyer (1859), in Hanover and Craschnitz (1860). The impulse for the founding of these Mother Houses proceeded, for the most part, from Kai-



serswerth, from whence also, in the beginning, most of the head deaconesses were procured. The first donation in Speyer was made by King Frederick William IV, and the great material progress recently made is due to the magnificent gift of the German-American, Mr. Henry Villard (since deceased). In connection with the Augsburg Mother House there is a training-school for female teachers in refuges for children, and the new building



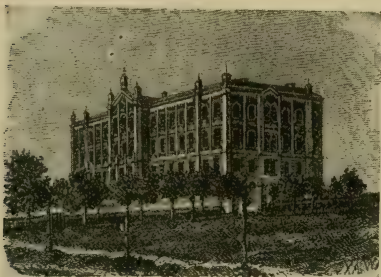
EVANGELICAL LUTHERAN DEACONESS INSTITUTIONS IN DRESDEN.

of this institution was dedicated December 3, 1899. A most magnificent building, the "Paulinenpflege," was finished in 1900. The first head deaconess (Oberin) of the "Elisabethenstift" in Darmstadt came from Bethanien in Berlin, and Princess Elizabeth, wife of Prince Karl of Hessen, whence the institution derives its name, is its chief patroness. The institution in Craschnitz, Silesia, grew out of the Rescue Institution founded by Count of Recke-Vollmerstein. The Mother House "Bethesda" in Hamburg, founded in 1860, was erected on a valuable building site donated by the State. All these institutions, numbering twenty, were founded during the first twenty-five years—*i. e.*, up to the year 1860.

During the next decade (1860-1870) more than a dozen new Mother Houses were erected in the Fatherland, every one of which is to-day in a flourishing condition, and is extending its boundaries year by year. The Deaconess House in Danzig (1862) developed from a children's hospital. The institution in Cassel, founded in 1864, had to pass through sore trials; but during the past decade it enjoyed a healthy and rapid growth. In the provincial capital Posen an institution was founded in 1865 and dedicated in 1866. In the same year a Mother House was opened in Frankenstein, Silesia. Besides the nursing of the sick, this institution chose kindergarten work as its specialty. So there are three institutions in Silesia: "Bethanien" in Breslau, and the Mother Houses in Craschnitz and Frankenstein. In addition there were founded, in the '60's, the Mother House in Bremen (1868), and in Stettin the institutions Salem (1868) and Bethanien (1869). The latter institution is a monument to the benevolence of the Counselor of Commerce Quistrop. The foundation of the Bielefeld institution was laid in 1869, and that of the institution in Altona in 1867. Besides these there were founded in this decade the institutions in Hamburg (Bethesda), in Hanover, and the Lazarus Hospital in Berlin. The institutions in Braunschweig and Frankfort on the Maine were founded in 1870.

The decade of 1870-1880 marked an equal advance in the development of the Deaconess Work. Old buildings were in many cases enlarged or replaced by magnificent new edifices, and the Mother Houses grew sufficiently strong to push out on new lines of charitable work. The increase in the number of deaconesses kept pace with the increase in the number of branch institutions and stations. In the great campaigns of 1864, 1866, and 1870-71

the deaconesses rendered inestimable service on the battlefields and in the field hospitals, and the German people appreciated and praised the self-sacrificing labors of these messengers of mercy. In the Franco-German



DEACONESS HOME IN HALLE.

War alone there were more than eight hundred Evangelical deaconesses from thirty different Mother Houses at work on the battlefields and in two hundred and thirty field hospitals. And these deaconesses not only nursed the sick soldiers and

dressed their burning wounds, but they also pointed the sick and dying to the Savior of sinners. After the Franco-German War, Empress Augusta sent the cross of



DEACONESS HOME IN DARMSTADT.

merit for women to the "Oberin" of the Mother House in Kaiserswerth, with the following letter: "His majesty, the emperor and king, has considered the service rendered by the deaconesses, their unselfish devotion, boundless sacrifices, and unwearied fidelity, performed in the spirit of genuine Christian humility, as worthy of the highest recognition." The German people were persuaded that it was more than mere natural enthusiasm



DEACONESS HOME IN WEHLHEIDEN, NEAR CASSEL.

and inclination that made it possible for the deaconesses to render such service, and the empress voiced the secret of this devotion in the words: "They have rendered this service in the spirit and in keeping with the principles of a vocation that is wholly dedicated to our Lord and Savior." The secret was, "The love of Christ constraineth us."

In the decade 1870-80 the following institutions were founded: Flensburg and Nowawes (1874), Breslau (1873), Berlin (Paul Gerhardt-Stift, 1876), and in 1877 the in-



stitutions at Hamburg (Bethlehem) and Ingweiler. The latter institution was founded by Baron von Bissing-Beerberg. Field Marshal General von Moltke manifested special interest in the institution in Nowawes, which received the name "Oberlinhaus." Nowawes is a flourishing suburb of Potsdam, and, although Berlin has six



THE NEW EVANGELICAL DEACONESS  
HOME IN VIENNA.

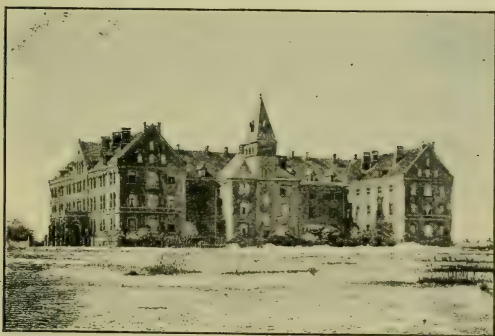
Mother Houses belonging to the State Church, the "Oberlinhaus" is enjoying a rapid and healthy growth. In the '80's and '90's the following institutions were founded: Niesky (1883), Mannheim (1884), Berlin (Magde., 1888), Kreuzberg (1888), Groningen (1888), Sobernheim (1889), Witten (1890), Oldenburg (1890), Leipzig (1890), Michowitz (1891),

Eisenach (1891), Frankfort on the Oder (1891), Wiesbaden (1896), and Borsdorf near Leipzig (1896).

All but five of these Mother Houses located in Germany, and belonging to the Kaiserswerth Union, were founded in the latter half of the past century. In these institutions there are over ten thousand deaconesses, who

are employed in nearly four thousand fields of labor. Everywhere in the cities of Germany, on trains and street-cars, in passenger stations and mail-coaches, one meets with these angels of mercy, hastening in all directions, to relieve the needy and the suffering, to extend help and comfort, following the example of their Divine Master in their labor of love.

We must not close this chapter without calling attention to several related institutions. We have in mind



DEACONESS HOME AND HOSPITAL AT DORTMUND.

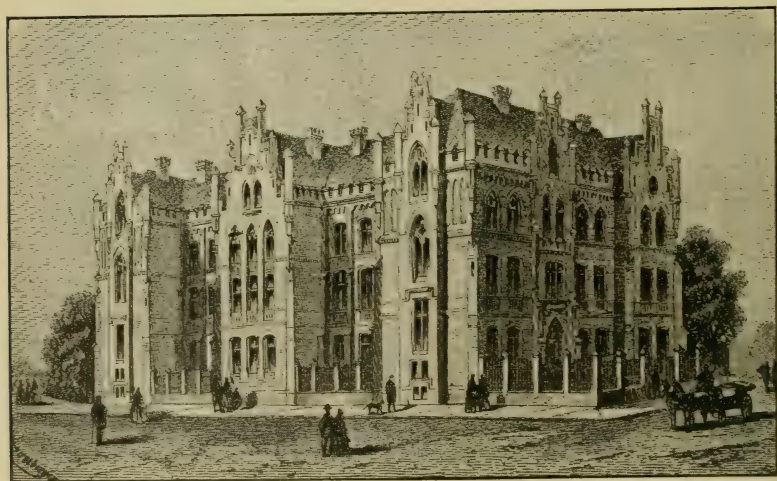
the "Filial-Diakonissenhaus" founded by the Dresden Deaconess Institution, which represents a new conception, and the Evangelical Deaconess Society, founded by Professor Dr. Zimmer, also the "Sisterhood Community."

#### THE FIRST "FILIAL DEACONESS HOME."

Although none of the existing Deaconess Institutions is able to meet the demands in any adequate manner, it was evident that no institution can expand indefinitely without affecting its efficiency. By continually opening new fields of labor, which remain connected with the Mother House as stations, the dangerous congestion

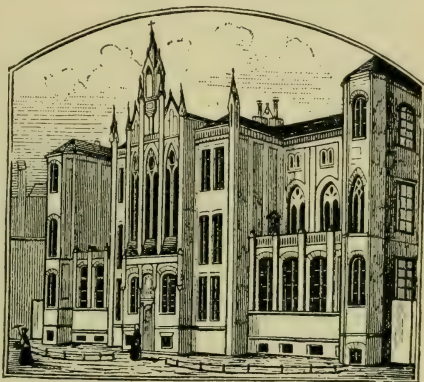


MAIN BUILDINGS OF THE DEACONESS INSTITUTION IN BRESLAU.



DEACONESS HOME AND HOSPITAL IN POSEN.

of forces was obviated; but it became manifest that in this way the necessary individual training and pastoral oversight were made impossible, and so the Dresden Deaconess Institution was led to a new thought. It founded a "Filial Deaconess Home" in Zwickau, which is an exact copy of the Mother House, but on a smaller scale. The property belongs to the Official



DEACONESS HOSPITAL IN DANZIG.



DEACONESS HOSPITAL "LAZARUS" IN BERLIN.

Board of the Mother House. The institution is under the direct superintendency of the Mother House, and is similarly managed. The plan seems to meet with ap-

proval, and it is possible that other Mother Houses will adopt it. The establishment of "Filial" institutions is far preferable to the establishment of independent

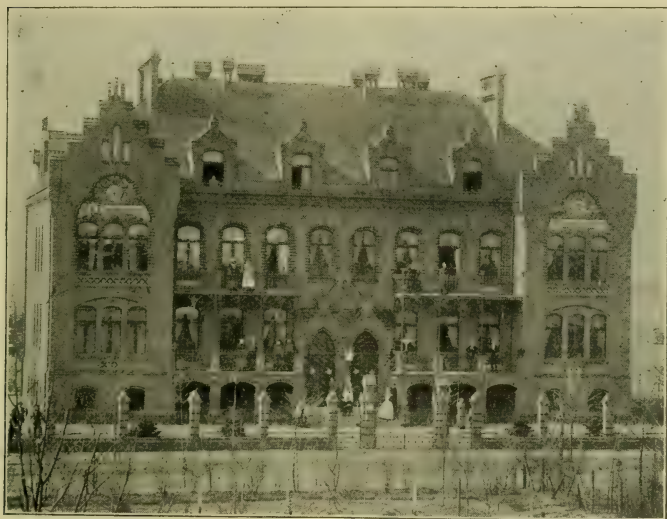


Frequently inexperienced persons, blinded by their enthusiasm, undertake to found an institution with the sincere desire to venture great things for God and suffering humanity; but in most cases they must pass through sore trials and sad disappointments until they have passed the time of probation, which no one escapes. These sad experiences are discouraging, very costly, and hurtful to this great and worthy cause. In this plan the Dresden institution hopes to find the means by which such disappointments and losses can be avoided in the future.

#### THE EVANGELICAL DIACONATE SOCIETY.

In October, 1899, the Evangelical Diaconate Society opened a Home in Zehlendorf, near Berlin. The society was organized by Professor Dr. Zimmer, of Herborn, April 11, 1894. The object of the society was to furnish employment in nursing and in parish work for such young women and childless widows as could not become deaconesses, or did not wish to. It purposes to give women without a calling a definite aim in life, maintenance, and a future support, by preparing them for special kinds of service in the Deaconess Work, thus also promoting the Evangelical Diaconate in a general way. The society combines the "*Diaconate for Women*" and the "*Diaconate by Women*." It rests upon a necessity felt, especially in Germany; viz., of finding proper and congenial occupation for unmarried women, and enlisting their active sympathy and co-operation for the public welfare. For such, however, as wish to consecrate their lives to the Church and work within Church lines, it recommends the benevolent activities of the Church—that is, the diaconate—and offers them many new opportunities for Christian culture and work in the Church.

As to form, the society is an association of employers and employees. Its form of law is new in Germany. By virtue of this it is possible to use larger city hospitals as places for nurse-training. Of these there are at present seven so-called "Diaconate Seminaries," arranged for nursing: in Elberfeld, Zeitz, Erfurt, Magdeburg, Stettin,



HOME OF THE EVANGELICAL DIACONATE SOCIETY  
IN ZEHLENDORF, NEAR BERLIN.

and Danzig (two institutions). Besides these there is a "School for Female Nurses" in Waldbroel, which is intended for girls from the humbler stations of life. In this school girls are first trained in caring for the mentally deranged and in housekeeping (one and a half to two years), then in general nursing and midwifery (two to two and a half years). From the beginning they draw a small salary. They are not employed in parish nursing

under the age of twenty-five, and not until they have served at least four years in hospital work. The immediate purpose of the first-named Diaconate Seminaries is to furnish women a year of voluntary service in the care of the sick; *i. e.*, to train young girls from the higher stations of life in nursing and for fellowship regulated by evangelical principles, by affording them a year of training and practice, during which time they are kept free of charge, receive no remuneration, and are placed under no obligation for the future. A large part of these afterwards remain in the work voluntarily, and join the Sisterhood of the Evangelical Diaconate Society as "probationers." The probationers, just as the deaconesses of the Mother Houses, are liable at any time to dismissal. If the probationers prove acceptable, they are employed as "Sisters of the Society" after one to two years, mutual notice having been given three months in advance, after which they can not again be taken from their position against their and their employer's will. The "Sisters of the Society" who, after a longer term of service, prove acceptable, are, through consecration, received into the innermost circle, the "Schwesternverband," which assures them a position for life. In case old age or sickness should disable them for service, they receive a pension from a Pension Assurance Society, claim on which they do not forfeit if they withdraw from the institution.

There are several branch institutions connected with the society which have begun some new phases of Deaconess Work. To these belong the Toechterheime—*i. e.*, educational institutions for girls from cultured circles—reform boarding-schools, for the purpose of fitting young women to become good wives, mothers, and housekeepers, but also of disposing and educating them for usefulness.

in independent callings. To these also belong the Maedchenheime—*i. e.*, social working-girls' clubs for mutual improvement—to whom these Homes also assure the possibility of saving a respectable dowry (at least one thousand marks in six years). In like manner a Home for the care of students (Fuersorgeheim fuer Zoeglinge) has been opened, in conformity with a law of Prussia (Fuersorgeerziehungs-Gesetz) passed July 2, 1900.

The Deaconess Mother Houses manifest little interest for the Evangelical Diaconate Society. It is held that the purpose of the society does not properly entitle it to the name "Evangelical Diaconate Society." "This name historically belongs only to that kind of Christian benevolence which has for its object the upbuilding of the kingdom of God and the saving of the souls of men." Since many young women do not wish to become deaconesses, but can do much good in a position such as is made possible by the Diaconate Society, it is clear that this society meets a want, and so far we rejoice and wish it Godspeed. Nevertheless, no harm would have been done by giving it another name.

#### THE SISTERHOOD COMMUNITY IN WEST PRUSSIA.

The "Sisterhood Community" at Vandsburg, West Prussia, was founded in October, 1899, through the efforts of Pastor Blazejewski, of Borken, assisted by Pastors Paul, Girkon, and Krawielitzki. Just six months later, Pastor Blazejewski was called away by death; but his faithful wife, familiar with the work, having participated in the management of a hospital in Holland, carried on the one just begun at Vandsburg.

The education of the Sisters usually embraces three stages of work. First of all they are expected to show, by their practical activity and domestic work, that it is



their sincere desire to serve the Lord. During this time great stress is laid upon a deep personal self-examination and practical self-denial. Then fourteen hours a week are devoted to Biblical study, German grammar, the care of the sick, etc., assisting in religious services for children, in work among different societies, etc. And the practical training in nursing is received, either in hospitals or at the Royal Charité in Berlin.

Special stress is laid upon the final course of their education, which requires from two to three months' time. Thirty-three hours a week are devoted exclusively to study, the sisters being relieved during this time from all other work, thus securing complete concentration of effort.

Up to the present time the Sisters have been active in West Prussia, Silesia, and Hamburg. The institution numbers about forty members (Sisters). Superintendent, Mrs. Blazejewski.





THE EMPRESS OF GERMANY VISITING THE SICK IN A  
DEACONESS HOSPITAL.

## CHAPTER V.

### THE FREE-CHURCH DEACONESS INSTITUTIONS IN GERMANY, SWITZERLAND, AND SWEDEN.

#### THE BETHANY SOCIETY OF THE METHODIST EPISCOPAL CHURCH IN GERMANY AND SWITZERLAND.

THE thought of beginning Deaconess Work in the Methodist Episcopal Church in Germany and Switzerland was early entertained by ministers and members in those countries. In 1864, scarcely fourteen years after the organization of the Methodist Episcopal Church in Germany, the Minutes of the Annual Conference mention a Committee on the Establishment of a Deaconess Institution. At that time it was already well known, not only that young women converted in the Methodist Episcopal Church offered themselves for the service of the diaconate, but also that those who entered one of the existing non-Methodistic institutions were, as a rule, lost to Methodism. It was quite natural, therefore, that an attempt should be made to find a way by which such persons might enter upon this form of Christian work without being obliged to leave the Church that had been the means, under God, of their soul's salvation.

The attempts of individual ministers during the ensuing ten years (1864-1874) to introduce the diaconate into the Methodist Episcopal Church met with little success. After many discouraging experiences, the authorities finally refused to entertain the question any longer. Not much having been accomplished hitherto by con-

fining their efforts exclusively to parish Deaconess Work, the Methodist minister in Calw, Wurtemberg, determined, in 1868, to employ deaconesses as nurses only. They wore a special garb. A society was organized there under the direction of the pastor. The Methodist Churches in Frankfort on the Main, Pforzheim, Karlsruhe, and Bremen soon followed this example. In Frankfort the number thus employed reached at one time five.\*

But the results of all these attempts, up to the year 1873, were quite discouraging. There was, above all, a lack of efficient trained nurses. Nurses lacking the necessary preparation for their work did not answer. Besides, the general lack of interest in the matter on the part of the Annual Conference precluded the possibility of any lasting results. At other places there were discouraging experiences with the nurses. There was also lacking the essential unity of government. Nevertheless the Conference roused itself at last to action, and adopted a report, in 1873, calling for more decisive steps toward the founding of an institution. A central committee was also appointed.

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\* An earnest effort to introduce the female diaconate was made in 1868, by Rev. L. Nippert, in Frankfort on the Main. In 1865, Dr. L. Nippert had already employed a parish deaconess in Zurich, Switzerland. In Frankfort on the Main a Committee was appointed consisting of Rev. L. Nippert and wife, Mrs. Tempel, Mrs. Siesbearn, Professor C. F. Paulus—after his departure for America, Professor (now Bishop) J. F. Hurst, was appointed in his place—Professor A. Sulsberger, and Mr. L. Mack. At first the society employed four, subsequently seven or eight Sisters, whose work was confined exclusively to nursing the sick. During the war of 1870-1871, they served in the military barracks in Frankfort, and two of them were sent to the field hospitals in Alsace. This society disbanded in 1872. Another attempt was made in Bremen by Rev. C. Weiss and his wife, a deaconess trained in Strassburg, in the early 70's. Rev. C. Weiss being removed to Speyer two years later, this undertaking was also abandoned. But the Sisters had deposited the money earned by their nursing (1,200 marks) in the Tract House in Bremen, which sum formed a fund that facilitated the subsequent second step.



The year 1874 came. The Annual Conference met in Schaffhausen, Switzerland. The friends of the Deaconess Cause presented "a well-considered plan" for aggressive steps in the matter, as they had been instructed to do the year previous. An earnest and prolonged discussion followed, with the final result that the Conference resolved to drop the entire matter and to proceed to the order of the day. The Annual Conference deemed it wise to dismiss the deaconess matter entirely.

Shortly after this vote was taken, four members of the Conference met in an adjoining room, and, after a brief consultation, organized a free and independent society, naming it "Bethanien-Verein." The same afternoon a constitution was framed, containing the following provisions:

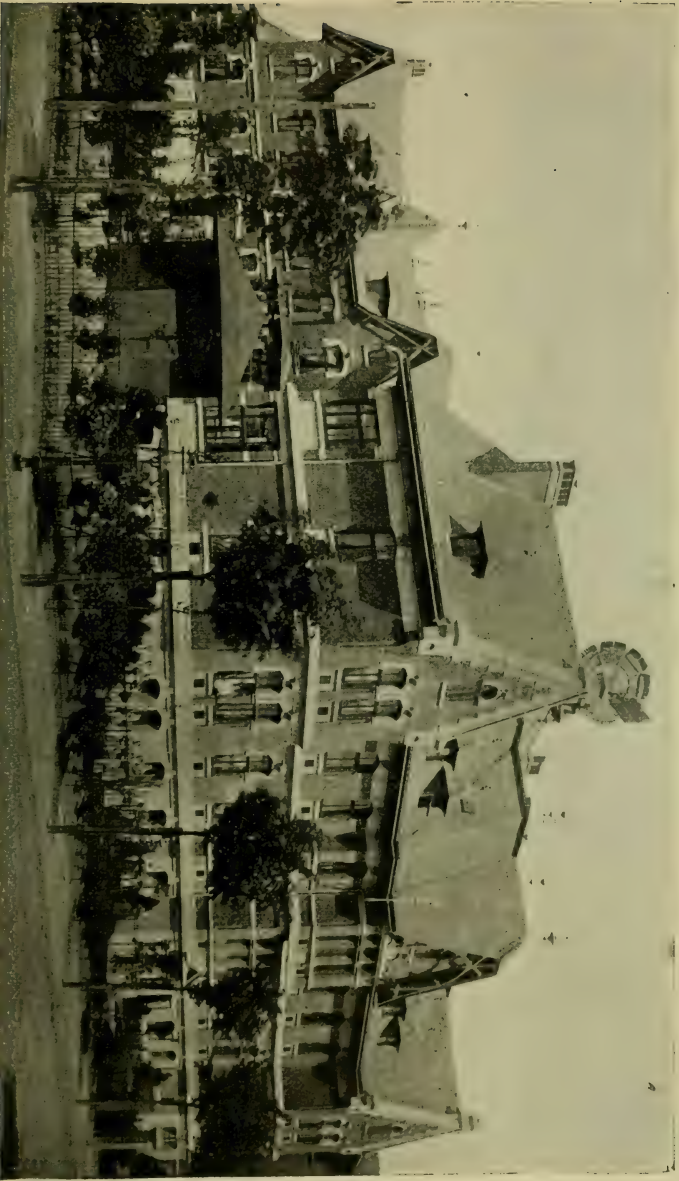
"The management of the society shall be in the hands of a Central Board of Managers. This Board shall be composed, in the first place, of the undersigned founders of the society, who shall elect the officers from their own number, and report to the annual meeting. Full authority shall be vested in the Board. It shall fill all vacancies in the Board, and have power to increase the number of its members at pleasure. The members of the Board, however, must be members of the Methodist Episcopal Church. Local Boards are to be formed for the different stations. The deaconesses shall form a Sisterhood under the direction of head deaconesses ('Oberschwester'). All receipts for nursing shall flow into the main treasury, out of which board, lodging, and clothing are to be paid."

This constitution was signed as follows:

"Schaffhausen, July 8, 1874.

"C. Weiss, H. Mann, J. Wischhusen, F. Eilers."

On the following day (July 9th) the above constitution was adopted in a formal session of the Board, C.



METHODIST DEACONESS HOME AND BETHANY HOSPITAL, IN HAMBURG-EPPENDORF, GERMANY.

Weiss presiding; H. Mann, secretary. On the same day, by resolution of the Board, the Conference was notified "that an independent society had been formed for the promotion of the Deaconess Cause, bearing the name 'Bethanien-Verein.'" Having read its statutes, the society then asked that it might have the hearty indorsement of the Annual Conference. This was done by a formal resolution of Conference. Of sixty-four members of the Conference, twenty-one then joined the society as paying members. This was the origin of the Bethanien-Verein (Bethany Society).

When this Deaconess Society began, almost all Deaconess Work in the local Methodist Churches had ceased. Under such circumstances it was no easy task for the newly-organized society to resume this work. Besides, its organizers were widely separated, and they felt that their chief energies had to be directed to their pastoral duties. But God in his good providence directed all things from the beginning. A year and six months passed before the work of the deaconesses could develop sufficiently to conform to the adopted principles. But they were not idle during this time. An opportunity for executing the resolutions passed was sure to come.

Frankfort on the Main was the place where the Mother House of the Bethany Society was destined to arise. Rev. F. Eilers, one of the four founders of the society, was transferred to this city in the summer of 1875. Rev. C. Weiss, chairman of the Board, had become acquainted, in the fall of 1875, with a deaconess whose time was her own, and who offered her services to the society. In April, 1876, she moved to Frankfort on the Main. Rev. F. Eilers received her into this home, and arranged a room for her in the parsonage. The members of the Board and several friends collected

enough money among themselves to buy the most necessary furniture, a bed and table. Forthwith there was work enough. Soon a second and a third deaconess entered the society. Several of the physicians in the city were in sympathy with the enterprise. In the spirit



DEACONESS MOTHER HOUSE OF THE BETHANY SOCIETY  
IN FRANKFORT ON THE MAIN. (No. 16 Gauss St.)

of self-denial a second room in the parsonage was vacated for the deaconesses. Their number still increasing, the Board rented a small dwelling for them. One of the rooms was set aside for the sick, and here the first patient underwent a serious operation. It was successful, and she was discharged entirely cured. In 1878, when Rev.



F. Eilers left Frankfort, the number of deaconesses had reached seven. Such was the modest beginning of the Deaconess Work. The institution progressed hopefully, though slowly. There was little available room and no favorable opportunity for the professional training of the deaconesses. The Board sent some of them to the Academie Hospital in Heidelberg, where, for adequate remuneration, they acquired the most necessary knowledge for their calling; others learned what they could at home. Although many a friend observed the development of the new enterprise with misgivings, and it had been prophesied more than once that the undertaking would perish, God kept his servants so far from becoming disheartened that in December, 1878, they ventured to extend their work, and opened a field of labor in the city of Hamburg. At first one deaconess was sent there; shortly after, a second; then a third. The minister there, Philip Lutz, who was in sympathy with the work, assisted the deaconesses in every possible way.

During this time, not only the members of the Board gave time, strength, and many prayers to the work, but the deaconesses themselves put their whole souls into the work as unto the Lord. They voluntarily submitted to the greatest privations, and at times even suffered want when the necessities of life were lacking in the Home. They were deaconesses in deed and in truth, discharging their duties obediently, willingly, and faithfully. The Central Board held its sessions annually, the local Boards more frequently. The pastors in charge were members of the local Boards, and the superintendency of the local stations lay respectively in the hands of a member of the Central Board. In 1878, Rev. G. Hauser also joined the Board, serving as president for three years, and then severing his connection with the Board.

While in Frankfort the work was seriously impeded by the resignation of the head deaconess, who was joined by several of the deaconesses, in Hamburg there was cheering prosperity and progress. Here, too, they were obliged to begin at the bottom, although they lived in an attic on Kleiner Kirchweg 10, St. George. The noble band of deaconesses had to endure sickness, privations, and straits of every kind. They were led through deep waters, but led aright. God would thus manifest himself only the more gloriously to his own. He answered their prayers, and raised up patrons and friends with means, who were in a position to give substantial support to the cause of the Bethany Society. One example will suffice: The four-year-old son of one of the foremost bankers of Hamburg became sick with diphtheria. The family physician gave instructions that a proper nurse be employed. The father searched the city in vain for one until his attention was called to the Sisters of Bethany Society. When he came, there was only one Sister at home, who had herself been sick with diphtheria a short time before, and was still convalescent. Upon the urgent request of the father, and trusting in God, who can perform miracles, the deaconess ventured to take charge of the boy. The child recovered. From that time the parents were warm friends of the society. Other friends joined them, and through their efforts a charity bazaar was instituted in March, 1884, the proceeds of which were to go toward erecting a Deaconess Home. The proceeds amounted to 25,000 marks. From this time on the deaconess cause had a remarkable growth in Hamburg.

In 1882 the Board elected Rev. F. Eilers as inspector of the society. In this function there devolved upon him principally the care of the inner affairs of the work, the special pastoral care of the deaconesses, the course of in-

struction, the inspection of the stations, and general spiritual oversight. In the reception of deaconesses, in transferring them, in the appointing of head deaconesses, such superintendency was of the greatest importance. Every three months he was required to submit to the Board a written report on the state of the work. The general superintendency of the society remained in the hands of the chairman of the Board, the president of the society, who was its properly-constituted representative in its outside relations and associations. He was also the editor of a deaconess paper, the organ of the Bethany Society.\*

In 1883 a house, located in Frankfort on the Main, Gauss Street 16 (the smaller part of the present Mother House), was purchased and occupied by the deaconesses; but it could not be arranged for a hospital before the spring of 1885. In order to defray the cost of reconstruction, the authorities of the province Hesse-Nassau permitted the society to take a collection among the inhabitants of Frankfort, going from house to house. This collection netted the handsome sum of 7,000 marks. The house was dedicated April 25, 1885, by H. Mann, a member of the Board of Directors, after an address by Dr. A. Sulzberger on Luke x, 4. The hospital had nine rooms for patients, with eighteen beds, a small operating-room, and the necessary living and sleeping apartments for twenty deaconesses. During the first year eighty patients received treatment.

The year 1883 was marked by another important event in that the society began work in Berlin in the month of February with two deaconesses. Sister Rosa Fisher had supervision for the time being. It was necessary soon

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\*In October, 1882, the first number of the small deaconess paper, *Bethania*, appeared, edited and published by Rev. H. Mann. It is a bimonthly, furnished free of charge to any one who wishes to receive it.

to send two additional deaconesses. At first these four lived in a single room with a kitchen. In the same year (1883) the society suffered a severe loss. Rev. Carl Weiss, then president of the society, and residing in Berlin, died in Frankfort, June 8th, from a prolonged lung trouble. The death of this devout and diligent man was a great loss to the entire Church. He was succeeded by Rev. H. Mann, a member of the Board of Directors. In 1884 the superintendency of the Deaconess Home in Frankfort was intrusted to Martha Keller. In Berlin, Sister Sophia Hurter was appointed head deaconess; and in Hamburg, Sister Sophia Hofmeister. They proved to be a great success.



REV. H. MANN,  
PRESIDENT BETHANY SOCIETY.

In Hamburg the need of a home for the deaconesses became more and more urgent. Many friends, won by the work of the deaconesses, would now have been ready to support the cause with the necessary funds if the question of religious creed had not intervened. "What is the Bethany Society? Is it not a Methodist institution?" was eagerly asked. Many warned against supporting it. It would not do to encourage the sects. A warm friend of the cause, Mr. B. G., sought a conference with the president of the society. The interview took place in the



office of Mr. B. G. and Inspector F. Eilers and Rev. C. Schell, member of the Board of Directors, also took part in it. The Hamburg friends wished to know the relation of the Bethany Society to the Methodist Church. The president gave the following explanation: "We members of the Board of Directors are all ministers of the Methodist Episcopal Church, to which we are loyally devoted as its servants. Through its instrumentality we have come to a saving knowledge of the truth, and we love our Church. All our deaconesses are likewise members of this Church, and do not wish to belong to any other. But the society, as such, is not under the official direction of the Church. The Annual Conference refused to carry on the Deaconess Work as a denominational enterprise. The Bethany Society leans upon the Methodist Church, but it is an independent organization, just as the other Deaconess Institutions, that lean upon the State Churches." The Hamburg friends thereupon declared that they were satisfied with the explanation given, and promised magnanimously to support the work. The bazaar mentioned above shows that they kept their promise. On March 11, 1886, a house was purchased on Grindelberg 15a, and arranged as a Deaconess Home. It was a pleasant Home, but in the course of time became too small. In the same year, August 13, 1886, the Deaconess Home "Bethany," in Hamburg, was publicly recognized as a charitable institution, and granted the charter privileges, which also was of great importance in view of its future development.

We have already mentioned that in the house, Gauss Street 16, in Frankfort on the Main, purchased in 1883, the first Deaconess Hospital was fitted up in 1885. In August, 1885, the first course of instruction began in the society's own institution with four probationers; at

the same time, however, six deaconesses were being trained in the city hospital in Berlin. From St. Gallen a call had come long ago asking the Bethany Society to found a station in that city. This request was complied with in July, 1885. Two deaconesses were sent there. After the lapse of twelve years (July 1, 1886), the number of deaconesses had increased to sixty-six.

Another step forward was taken during this year. At the annual meeting in Frankfort, June 12, 1886, the members of the Board of Directors and other friends of the society present formed the nucleus of a fund for the founding of a "Rest Home," and on April 9, 1888, the corner-stone was laid in the village of Neuenheim, on the Taunus. The building was dedicated the following June, and called "Erholungsstation Gottestreu"—Rest Home—"God's Fidelity." In the early part of February, 1887, the city of Zurich was taken up as the second field of labor in Switzerland, and three deaconesses were stationed there.

In 1888 the City Council of Berlin gave permission to take a collection from house to house, the money to be used for the purchase of property. September 5, 1888, a house located at Steglitzer Street 74 was bought and fitted up as a Deaconess Home.

In Frankfort on the Main the hospital soon proved to be too small. In order that as few patients as possible might be turned away, it was necessary to rent living-rooms for the deaconesses in a neighboring house. This induced the Board of Directors to buy an adjoining house (Gauss Street 14), November 15, 1890. Both houses were placed under the direction of the new inspector, Philip Lutz, and were connected by an intermediate building. Thus arose the Mother House in its present form, partly hospital and partly Deaconess Home. Nearly half the sum necessary for the erection of the



METHODIST DEACONESS HOME "EBENEZER," IN BERLIN. (No. 74 Steglitzer St.)

intermediate building was given by friends of the cause in response to a call in the public press.

Upon repeated requests, the city of Lausanne, in Switzerland, was taken up as a station in the same year, and two French-speaking deaconesses were stationed there, October 31, 1890.

During the year 1891 there were no less than sixteen hundred requests for deaconesses as private nurses to which the society was unable to respond. The Hamburg friends earnestly requested that the number of deaconesses be increased; in other stations the want also was keenly felt. To this was added the ever-growing demand for a second hospital for the entire work, in order that all deaconesses might be trained under personal supervision. The available room in Frankfort did not suffice for this. In Hamburg the enlargement was rapid and extraordinary. A second charity bazaar, held in 1888, and a third one in 1893, under the patronage of one hundred and fifty influential ladies, netted large sums. Then, through the generous sanction of the honorable Senate and "Buergerschaft," a large and eligible building site was placed at the disposal of the Bethany Deaconess Home, thus enabling the society to erect a large hospital and Deaconess Home (see page 129). These two large buildings were completed in the cholera year, in which thirteen of the deaconesses were placed at the disposal of the city authorities, and twelve more were nursing among the cholera-stricken, especially among the poorer families. One of these deaconesses fell a victim to the disease. Through the blessing of God the society was able to dedicate the edifice September 14, 1893. Rev. P. G. Junker, of Bremen, a member of the Board of Directors, frequently went to Hamburg to superintend the building and to encourage the deaconesses. As no



inspector was appointed in that year, the local superintendency was intrusted to him for the time being. During this trying time the head deaconess, Sister Catharine Stoll, who in 1886 had succeeded Sister Josephine Hofmeister, labored with marked wisdom and discretion. That the authorities of Hamburg highly appreciated the work of the deaconesses during this sore affliction appears from the fact that, after the epidemic had ceased, the Hospital Board of Hamburg presented the Deaconess Home with a magnificent testimonial in fine morocco. The front cover contains a beautiful medallion in the center representing Christ in Bethany, Mary sitting thoughtfully at his feet, while Martha is serving. Above the medallion is the word "Bethanien" in large gilded letters, under it "Hospital Board, Hamburg," and the coat of arms of the city. Within the following words are engrossed on parchment in black, red, and blue ink:

"The Hospital Board of the Free and Hanseatic City, Hamburg, thanks the Deaconess Institution Bethanien for the self-sacrificing devotion of its deaconesses, exhibited in the hospitals of Hamburg during the cholera epidemic of 1892.

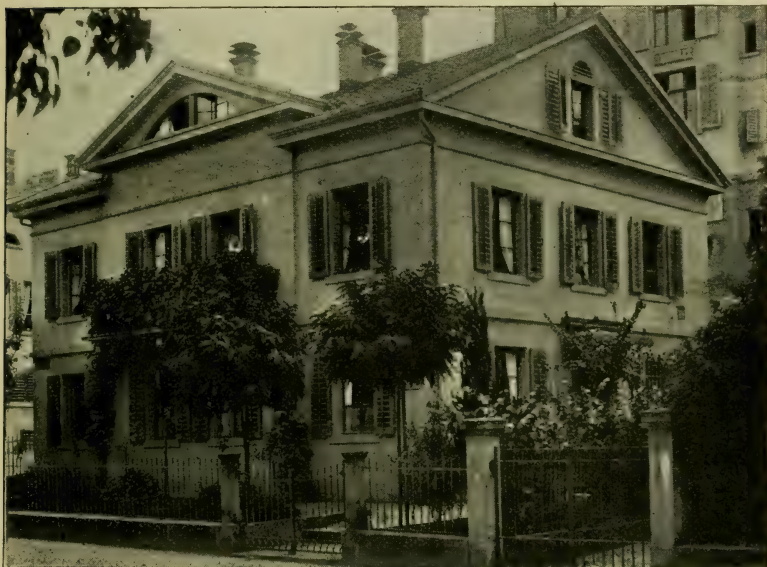
"Senator Dr. Lappenberg, President.

"Hamburg, October, 1892."

A second sheet of parchment contains a fuller expression of gratitude addressed to the Board of Directors of the society.

On June 13, 1893, a Home was secured for the deaconesses in Zurich, adjoining the Methodist church on the Zeltweg. Several friends of the society made it possible to cancel a considerable part of the debt at once. In 1895 another step was taken in Frankfort toward the future enlargement of the Mother House. A piece of

land adjoining the institution, Gauss Street 20, and containing the small Goethe house (the former garden-house of Goethe's parents) was bought. This assures the institution light and air. October 1, 1897, Strassburg, in Alsace, was taken up as a station, and two deaconesses were employed there. November 1, 1897, the Board re-

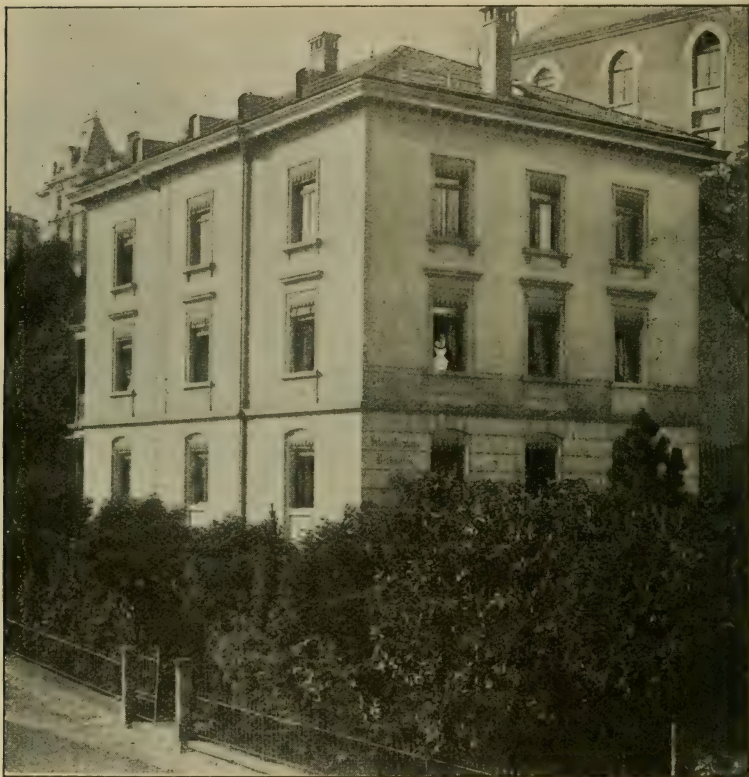


METHODIST DEACONESS HOME IN ZURICH, SWITZERLAND.

sponded to a call from the capital of Austria, Vienna, and sent four deaconesses into the field given over to the Bethany Society by the Martha Maria Society. In Volksdorf, near Hamburg, the Bethany Society is at present erecting a large and commodious Rest Home at a cost of 80,000 marks. All the money was raised in advance.

The youngest station is Pforzheim, in the Grand

Duchy of Baden. It was taken up July, 1900, and two deaconesses were stationed there. These last three cities, Strassburg, Vienna, and Pforzheim, are the youngest



DEACONESS HOME "BETHANY," IN ST. GALLEN, SWITZERLAND.

branch stations, of which Vienna is most prosperous. The number of deaconesses has already reached fifteen, and the erection of a Home is contemplated. In a meeting of physicians the Bethany deaconesses were spoken of

as the "technically best-trained deaconesses," which is saying a great deal considering the numerous nuns active in Vienna. Calls for deaconesses come from all parts of Austria, and the institution has a hopeful future.

So much concerning the extent of the work.

Through force of circumstances the work of the deaconesses was at first restricted principally to private nursing among rich and poor. The remuneration received from the former helped toward serving the latter free of charge. Private nursing is the most taxing part of the work of a deaconess, especially the great amount of night duty. Besides, in private nursing a deaconess must quietly endure much from sensitive patients, especially in unchristian or irreligious families. On the other hand, right here a true disciple of Christ, who does not seek her own but the glory of the Master, can do much good through her gentleness, devotion, joy, and patience—virtues learned in the school of her Master. Here, too, the faith of deeds has conquered barren unbelief. How much light is brought into the dark dwellings of doubt and distress by the faithful work of a deaconess, and how often are penitents pointed to the source of joy "by the testimony of the life rather than that of the lips!"

Since 1889 the Bethany Society has also endeavored to introduce the *parish diaconate*. For a small remuneration a number of deaconesses are assigned to different Churches, in order to aid in nursing the poorer members, in conducting Young Ladies' Societies, and Martha Societies, and in other charitable work, as well as in mission work. These parish deaconesses work under the direction of the pastors of the respective Churches and local auxiliaries which secure the means necessary for their support, and in this way aid in the work. The Woman's Missionary Society of the Meth-



odist Episcopal Church has also extended financial aid to several Churches in employing such deaconesses. The parish deaconesses remain deaconesses of the Bethany Society, to which they belong as members of a family, and which, according to the constitution, cares for them in sickness and old age. Their work is under the control of the Bethany Society. The parish deaconesses may be transferred and recalled to the Mother House according to stipulations. At present they number ten.

In the same relation as the parish deaconesses, several Sisters are employed in *nurseries*. These are institutions in which small children are cared for whose mothers are obliged to work in factories or elsewhere outside of the home during the day. The children are brought to the nurseries early in the morning, and called for in the evening. While the mother is earning their daily bread, a nursery deaconess watches over, provides for, and cares for her little child till evening. In like manner, a few deaconesses serve the families of workmen in the larger factories. In the principal stations of the Bethany Society in Frankfort on the Main, Hamburg, and Berlin, three so-called "Sisters of the Poor" are at work among the poorer population exclusively. They bring to needy families the gifts of the well-to-do, seek out the really needy, and render such aid as may be required. At the same time the deaconess often is physician to the soul by means of the Word of God and prayer.

The hospitals are especially helpful to such as are entirely without means, or whose means are very limited. In the Mother House in Frankfort, for example, the number of free consultations in the polyclinics, at which several deaconesses are continually employed, increased

to about 8,000 per year. Another example: In the Hamburg hospital during the year 1901 ninety-seven patients were nursed in 2,663 nursing-days in first-class rooms, seven hundred and two patients, however, in 21,934 nursing-days in third-class rooms. The charges for nursing patients of the third class are so low that they do not cover the expenses. The number of patients in second-class rooms is also considerable. Besides, there are constantly patients in both institutions who are entirely without means, and can offer no remuneration.

Since 1893, Rev. Leonhardt Weiss has been superintendent, and God has richly blessed his work. At the close of 1901 the



REV. L. WEISS, SUPERINTENDENT  
OF THE BETHANY SOCIETY.

Sisters numbered two hundred and forty-five. Of this number one hundred and fifty-five have been consecrated, eighty are probationers, and ten are ante-probationers. The head deaconesses at present are: Martha Keller, in the Mother House of the Deaconess Institution and Hospital in Frankfort on the Main; Sophia Hurter, in the

Bethany Hospital and Deaconess Home in Hamburg; Catharine Ostertag, in the Deaconess Home "Ebenezer" in Berlin; Verena Senn, in the Deaconess Home "Bethany" in St. Gallen; Emilie Keller, in the Deaconess Home "Bethany" in Zurich; Eliza Leiser, in the Deaconess Home "Bethany" in Lausanne; Auguste Reiche, in the Deaconess Home "Bethany" in Strassburg, in Alsace; Lucie Staeubli, in the Deaconess Home "Bethany" in



MARTHA KELLER,  
FRANKFORT ON THE MAIN.



SOPHIE HURTER,  
HAMBURG.

TWO HEAD DEACONESSSES OF THE BETHANY SOCIETY.

Vienna; Marie Dipon, in the Deaconess Home "Bethany" in Pforzheim.

In the modest Rest Home "Gottestreu," in Neuenhain on the Taunus, in 1901, more than one hundred deaconesses sought rest, aggregating 1,914 days. Sister Amanda Amann is head deaconess. In recognition of her services as nurse, the empress presented her with the "red-cross medal." Besides this medal, she possesses two more, received in recognition of the valuable services she rendered as nurse in the military hospitals during the Franco-German War (1870-71).

If a Sister wishes to become a deaconess, the follow-



KATHARINA OSTERTAG, BERLIN.



LUCIE STAEUBLI, VIENNA.



AMANDA AMANN, NEUENHAIN.



VERENA SENN, ST. GALEN.



EMILIE KELLER, ZURICH.



ELIZE LEISER, LAUSANNE.

SIX HEAD DEACONESSES OF THE BETHANY SOCIETY.



ing is usually the method of procedure: She calls at the inspector's, who gives her the necessary written instructions. Then follows her written request for admission, with which she must inclose a sketch of her life, compiled and written by herself, the certificate of a physician as to the state of her health, and a certificate from her pastor. A committee of the Board of Directors, consisting of five members (usually the president, the super-



MARIA DIPON, PFORZHEIM.



AUGUSTE REICHE, STRASSEBURG.

TWO HEAD DEACONESSSES OF THE BETHANY SOCIETY.

intendent, the head deaconess of the Mother House, and two other members of the Board), examine the request, and pass upon her acceptance as ante-probationer. The term of this relation is three months, during which time the Sister does the necessary housework in the deaconess family in one of the stations. On recommendation of the respective local Boards the Sister is then admitted on probation, and receives the garb of the society, which differs but little from the deaconess garb proper. The time of probation includes the period of training in one of the hospitals. The course covers

a full year. The time of probation is three to five years. The committee of the Board of Directors then passes upon the final reception of the Sister into the society, or her consecration as deaconess.

At the Annual Conferences of the Methodist Episcopal Church of Germany and Switzerland the inspector, or some other member of the Board of Directors, reports on the progress of the cause. At each Annual Conference a printed annual report is also presented. The Conference of which the superintendent is a member, is annually requested by the Board of Directors of the society to recommend to the bishop that the respective minister be left as superintendent (inspector) of the society. To the local Board of the stations usually belong the pastors in charge of the respective Churches of which the Sisters are members. These local Boards are appointed annually by the Board of Directors of the society.

The following persons have served on the Board for a longer or shorter period: Rev. Gustav Hausser (1878-1881) and Rev. Clement Achard (1886-1889), both of whom are now in America; Rev. F. Eilers (1874-1889); Dr. A. Sulzberger (1887-1896). The latter, as well as Dr. L. Nippert, were several years members of the local Board in Frankfort on the Main.

Special credit is due the Bethany Society for its share in bringing about the adoption of the Deaconess Work by the Methodist Episcopal Church in the United States. When the first resolutions concerning the introduction of the Deaconess Cause were adopted by the General Conference of 1888, special mention was made, in the report of the Committee on Deaconess Work, of the Deaconess Work carried on by "our brethren in Germany, who for a number of years have employed such con-

secrated workers in the kingdom of God with the most happy results." (Journal of the Gen. Conf. of 1888, p. 435; Report No. IV, pp. 246 and 292.)

In August of the year 1899 the Bethany Society celebrated its twenty-fifth anniversary in a large tent in the garden of the Mother House at Frankfort on the Main. The morning service was held in Zion's Church. Rev. H. Mann, president of the Bethany Society, and the only one of the four original founders, who has continued in official relationship with the same to the present time, preached the sermon for this occasion on Lament. iii, 23: "Great is thy faithfulness."

#### THE MARTHA AND MARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

This society embraces the Deaconess Work of the former Wesleyan Synod in Germany, which body several years ago was amalgamated with the Methodist Episcopal Church. To-day the society has a Mother House in Nuremberg, and branch stations in Magdeburg, Munich, and Heilbronn. The history of its origin is interesting. In 1887, Rev. G. J. Eckert, one of the principal founders and at present superintendent of the society, urgently requested the Wesleyan Synod to found a Deaconess Institution. The committee appointed by said body met in Lorch, December 10, 1888, to consider the advisability of founding such an institution. Miss Luise Schneider, a deaconess from Buchengehren, met with them. They considered the question, resulting in the organization of the Martha-Maria Society. Sister Luise Schneider consented to begin the work in Nuremberg in the name of the Lord, where she arrived February 4, 1889. She moved into a modest little room in Fischer Alley, which rented for a mark (25 cents) a week. A probationary deaconess,

Eliza Heidner, who had for some time been doing nursing, was with her. There was no lack of difficulties, some of which seemed almost insurmountable; nevertheless the institution flourished, and a number of Sisters entered on probation. In September of the same year (1889) the society was granted the charter privileges. When, toward the end of the year, an epidemic of influenza broke out in Nuremberg, the Sisters were able to furnish valuable aid to the "reserve" hospital of the city. These services were gratefully recognized by the city council in a public manner. In the following year a branch station was founded in Munich, the beautiful capital of Bavaria, and in 1892 a work was begun in Magdeburg and in Vienna.



REV. G. J. ECKERT, SUPERINTENDENT OF  
THE MARTHA-MARIA SOCIETY.

In Vienna five deaconesses had been at work for several years previously; but in 1897 the Martha-Maria Society turned this work over to the Bethany Society of the Methodist Episcopal Church. As the society had no hospital of its own at the beginning, the deaconesses were trained in the "*Charité*," the famous hospital in Berlin.



Besides the head deaconess, Luise Schneider, two persons in particular rendered the Martha-Maria Society great service; viz., Inspector G. J. Eckert and the Baroness of Langenau. Rev. G. J. Eckert is a talented and successful minister of the Methodist Episcopal Church, who devoted much self-sacrificing work to the founding of the society. Under his wise and conscientious direction the work progressed rapidly and safely. The Baroness of Langenau supported the institutions of the society with her means, and founded a Home for

Children in Vienna, which is superintended by deaconesses. Concerning the leadings of Divine Providence in her life, she testifies as follows:



LUISE SCHNEIDER,  
HEAD DEACONESS.

"After my betrothal I was very happy. I lived at various European courts, where my husband represented the Emperor of Austria as ambassador. Meanwhile I was inwardly

conscious of a great void, and all the joys of the world could not fill it. Suddenly my only child died, and after a few years my husband also. I was left alone, a broken-hearted widow. At the same time I was deeply convinced of my love of the world and of my sinfulness, and knew no helper. I now devoted myself to extensive charity work, hoping thus to find peace; but all this served to make me self-righteous. Each day my condition became more unbearable. One day God guided my footsteps to the unpretentious hall in which the Methodists were worshipping. Here I was shown the way of salva-

tion, and heard that Christ is able and willing to save us if we trust in him with all our heart. I trusted him, and a wonderful peace, such as I had never known before, filled my heart. I vowed (1890) to spend the remaining days of my life wholly in the service of my Master. There followed times of bitter persecution and almost insurmountable difficulties, but I experienced the truth of the words: 'Our need is never greater than our Helper.'"

Only eternity will reveal what she has done for suffering humanity and for the upbuilding of the kingdom of God. In her the Deaconess Cause had found a devoted friend. She exerted no small in-



BARONESS OF LANGENAU.

fluence in promoting the union of the Wesleyan Synod and the Conferences of the Methodist Episcopal Church in Germany. She died August 7, 1902.

In the following we shall give a brief survey of the history of the several institutions of the society:

*Nuremberg* (Sulzbacher Street 79): This institution was opened in a rented house February 24, 1889.

In 1893 the magnificent and suitable property shown in the cut was bought. The building, one hundred and fourteen feet long and thirty-six feet wide, is situated in a magnificent garden. The Baroness von Langenau contributed 50,000 marks for the purchase of the place. The property, with improvements, cost 110,-



DEACONESS MOTHER HOUSE OF THE MARTHA-MARIA  
SOCIETY IN NUREMBERG.

000 marks. Besides a Home for the deaconesses, the building contains a hospital, a polyclinic, and a large chapel, in which regular services are held. The deaconesses are employed in the hospital of the Mother House, in private nursing and parish nursing, and five deaconesses are employed in the Sebastian Hospital. The head deaconess is Luise Schneider. In early youth she felt the workings of the Holy Spirit in her heart, and

desired to devote her entire life to the service of suffering humanity.

*Magdeburg* (Bismarck Street 47). Here too the institution developed from small beginnings. In the spring of 1891 the first deaconess was received here from Nuremberg, and in the year following a settlement on Johannisberg Street was opened. In 1894 the beautiful building on Bismarck Street, shown in the cut, was bought at a cost of 54,000 marks. The Baroness von Langenau made the first payment possible by the donation of 22,000 marks. On April 1, 1895, the deaconesses



DEACONESS HOME OF THE MARTHA-MARIA  
SOCIETY IN MAGDEBURG.

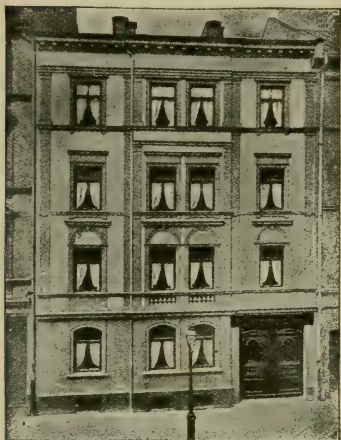
moved into the new Home. Sister Dina is head deaconess. There are seven Sisters in the institution; five of them are employed in the "Schwiesau" Hospital, a city hospital of Magdeburg, and three in three other hospitals.

*Munich* (Bader Street 56a). The first beginning dates



back to the year 1889. Ten years later a magnificent property was bought for 57,000 marks. The air-line distance from the Council Hall is eight hundred meters, and the house is excellently adapted to the purposes of an institution. Sister Johanna (Schoedel) superintends the institution as head deaconess.

*Heilbronn.* In this flourishing city of traffic and industry, the society began a promising "Filial" Institution in November, 1899, employing three deaconesses.



DEACONESS HOME IN MUNICH.

*Ferienheim Rupprechtstegen.* In the romantic Rupprechtstegen in Switzerland lies the magnificent "Ferienheim" (Rest Home). This place, with its quiet forest seclusion and its clear brooks full of trout, seems to have been designed especially for the Sisters, who, after a year's

burdens and trials, seek a place where they may rest and gain new strength of body and soul for their labor of love.

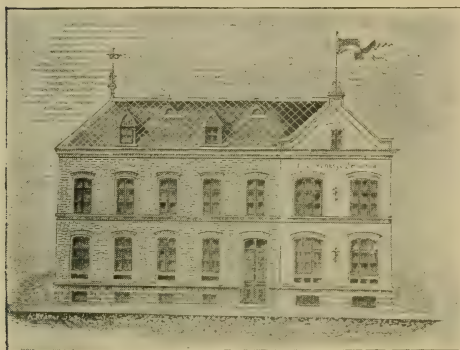
After a history of twelve years the society possesses property valued at 315,000 marks, and had a current income during the past year of 40,000 marks. Altogether there are seventy-five deaconesses in the institution, and the superintendent writes: "If there were five hundred Sisters at our disposal, they would all have quite enough to do." In the first year the allowance of the deaconess is 2.50 marks a month; in the second year,

3.30 marks a month; from the third year to their consecration, 3.80 marks a month; after that 4.80 marks a month. A deaconess is at liberty to withdraw at any time. But if she withdraws before she has completed the three years' course she must refund the cost of her education. Young women and childless widows from eighteen to thirty-four years of age are eligible as candidates. A necessary requirement is the conviction of a Divine call and the love of God shed abroad in the heart through the Holy Ghost. A candidate must, of course, possess at least a common elementary education and good health. Young women just entering must pass a previous probation of at least fifteen weeks; then they are received among the probationers, and assigned to the course of study at the expense of the society. Besides private nursing and parish work, the society contemplates the founding of kindergartens and Homes for the Aged.

#### THE INSTITUTIONS OF THE EVANGELICAL ASSOCIATION IN GERMANY AND SWITZERLAND.

*The Mother House "Bethesda" in Elberfeld.* The first institution of the Evangelical Association was founded in Elberfeld. In June, 1886, a number of ministers and members of the Evangelical Association met at Essen on the Ruhr, to take counsel together as to how the misery of the poor and sick might be relieved and the common welfare of the people promoted. The result of this meeting was the founding of the Deaconess Institute "Bethesda" at Elberfeld. A society numbering about seventy-five members was organized for the purpose of raising the necessary funds. In August of the same year the project took definite shape by renting a room at Elberfeld and appointing two young women

as deaconesses. Small and meager was the beginning, but sure and blessed the progress made. In 1890 a hospital was erected on the Hombuechter hill at Elberfeld, which also serves the purpose of a Mother House. This was enlarged in 1901 by the erection of a splendid addition and the purchase of a neighboring house, which was fitted up for a Home for the Sisters. Up to the time of the erection of the Mother House the deaconesses received their training at different hospitals in



DEACONESS HOME "BETHESDA," IN  
ELBERFELD. (The First Home.)

Elberfeld and Berlin. In the course of time branch institutions were established at different places, viz.: at Berlin (1887), at Hamburg (1888), at Strassburg in Alsace (1889), at Dresden (1891), at Stuttgart

(1896), and Carlsruhe (1900.) In August, 1892, a house was secured at 129 Ritterstrasse, which was fitted up as a clinic and a Deaconess Home. In Berlin, the Bethesda Institution has a hospital in a rented building, erected for this purpose, at 42 Gneisenaustasse, and at Solingen the Bethesda deaconesses have charge of a hospital. In rented quarters at Friedrichrode, a beautifully situated little village in the Thuringian Forest, there is a Rest Home for the Sisters. Thus hospital nursing is combined with private nursing. Only those acknowledged as the best physicians are employed at the hospitals. At

Elberfeld there are four, among whom is Dr. Tischner, house physician. As there is no distinction made, as regards religion, in the nursing of the sick, so also the religious profession of the physicians is not considered when they are elected; yet the institution is conducted on purely evangelical principles, and no deaconess is admitted who is not a member of the Evangelical Association, that the character of the institution may be preserved. For this reason, too, the management lies in



DEACONESS HOME "EBENEZER," IN HAMBURG.

the hands of the pastors and members of this Association, and is sanctioned by the highest authorities of the Church.

In 1901 the institution numbered over two hundred deaconesses, distributed in the various stations as follows: Elberfeld, 47; Berlin, 64; Hamburg, 20; Dresden, 27; Stuttgart, 8; Carlsruhe, 7; Solingen, 11. Besides this, deaconesses are appointed to parish work in the Churches at Berlin, Hamburg, Dresden, Koenigsberg,



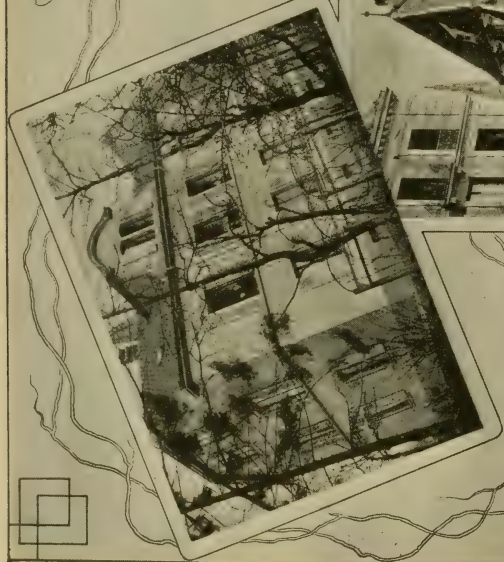
Elberfeld, Gelsenkirchen, Dortmund, Barmen, Stuttgart, Carlsruhe, and Reutlingen. One of the Bethesda deaconesses is serving at a Home for the Aged in Philadelphia, and two are engaged in work among children at Gros-glinike, near Berlin, and at Wolfartsweiler, Baden.

The institution is also interested in the special care of the poor, and at a number of different places deaconesses are appointed to visit them, care for them, and minister to them in body and soul. About 20,000 marks are expended annually, either in money or in distributing food and clothing among the poor. The local institution is directed by a local Board consisting of seven members or trustees elected from the Board of Managers, consisting of twenty-five members. This Board elects an inspector (superintendent), who directs the affairs of the institution and its representation abroad. At present Rev. G. Barchet, of Elberfeld, holds this office. He is allowed three assistants (chosen from the Board) to aid him in the discharge of his duties.

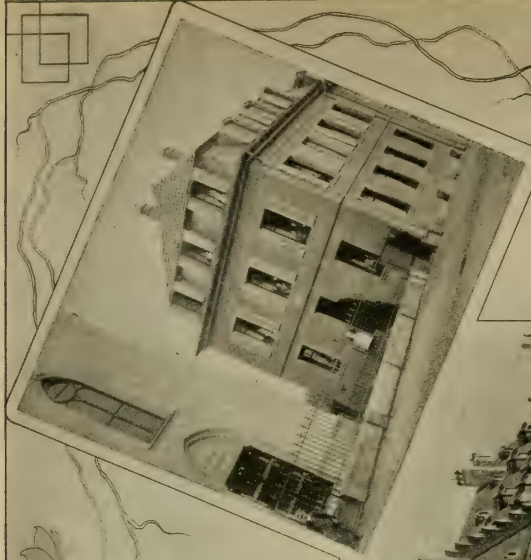
The institution enjoys the good will of the Government and the people. It has been incorporated, and has received public official recognition by a small endowment. In time of war it engages to supply nurses for the battlefield, and also loans portions of its garden land for the erection of barracks. In 1901 a total of 6,123 visits were made to the sick and the poor. Sixty-three manual-training schools were conducted with an attendance of 2,128 poor children, and two hundred and sixteen Sunday-schools with an attendance of 10,136 children. The Ladies' Working Societies met eighty-eight times, with an attendance of 1,042. Young Ladies' Societies met 242 times, with an attendance of 12,291. About 64,900 periodicals were distributed to individual persons. This is certainly an encouraging year's work. The connection

with the branch institution at Strassburg was severed in May, 1892, and the latter was transferred, with several deaconesses, to the care of a newly-organized society for Alsace and Switzerland. This new society, whose inspector is N. G. Shaefer, numbers forty-eight Sisters.

*Mother House in Strassburg.* In 1889 a second Mother House was founded by the pastors of this Church in Strassburg. The beginning was very humble, but its development was all the more surprising. Two deaconesses from Elberfeld moved into a room of the parsonage in Strassburg. Shortly after their arrival, while making her house-to-house visits, one of the deaconesses found a Jewish lady in an attic room. When the latter was told the purpose of the visit she praised God with a loud voice for having heard her prayer and having sent this messenger of peace in the hour of need. From that time the deaconesses became known in wider circles, and so many doors were opened to them that two more deaconesses were called to their assistance. A dwelling was rented, and as it became evident that the institution would develop more rapidly independently of the Mother House in Elberfeld, the connection was severed in 1892. The management is in the hands of three pastors of the Switzerland Conference and two lay members of the Church in Strassburg. The society is known as the "Bethesda-Verein fuer allgemeine Krankenpflege im Elsass und in der Schweiz." Pastor N. G. Shaefer was the discreet and practical inspector of the society from the beginning, but in 1902 he was called to his reward. In the fall of 1892 a station was founded in Colmar, Alsace, and a fine piece of property bought. This Home affords the deaconesses their requisite periods of rest and recuperation. As far as the available room will permit, private patients are also received here. To-day the



BETHESDA IN MUEHLHAUSEN.



MOTHER HOUSE IN STRASSBURG.



DEACONESS INSTITUTIONS OF THE BETHESDA SOCIETY OF THE EVANGELICAL ASSOCIATION IN ALSACE.  
DEACONESS HOME IN COLMAR.

Strassburg Mother House has a promising station in Zurich besides the branch stations in Colmar and Muehlhausen. Naturally Strassburg remained the largest field of labor, and it became possible to purchase a beautiful house centrally located, which serves the Bethesda Society as Mother House. At present the society numbers sixty-five deaconesses, who are in great demand because of their faithfulness and competence. The most urgent requests on the part of military as well as the city authorities and private clinics must be refused for want of workers. March 13, 1896, the society was granted charter privileges. The financial progress is shown by the following figures: The receipts for the first year were 3,651 marks; disbursements, 2,827 marks. The annual report of 1900 shows receipts 38,988 marks; disbursements, 37,985 marks. All these institutions rest on a solid financial basis, and the society is making perceptible progress from year to year.

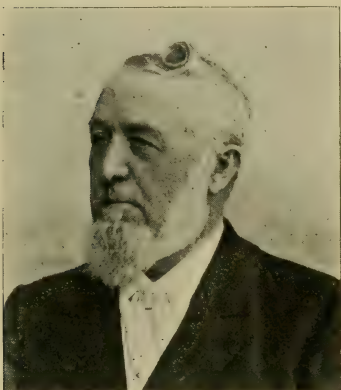
#### DEACONESS HOME "BETHEL" OF THE BAPTIST CHURCH IN BERLIN.

This institution was founded by Rev. Edward Scheve, an honored and talented pastor of the Baptist Church in Berlin, who has since then been its superintendent. His like-minded wife was a great help to him in the development and promotion of this most successful work. In February, 1885, he founded the "Martha" Deaconess Society, the purpose of which is indicated in the following words of the constitution: "The object of this society is to encourage all of its members to engage in personal work in the kingdom of God, and to further this object the Quarterly General Assemblies shall lend their especial aid. The further purpose of the society is to



train and employ suitable deaconesses in the work of Christian charity, particularly as nurses and as missionaries among their own sex."

After Pastor Scheve had founded the society the chief thing was still lacking—the deaconesses. In the summer of 1887 a deaconess from Stettin unexpectedly came to Berlin, requesting that she might be employed by the Martha Society. Pastor Scheve received her as a member of his family, and employed her as parish nurse.



REV. ED. SCHEVE, SUPT.

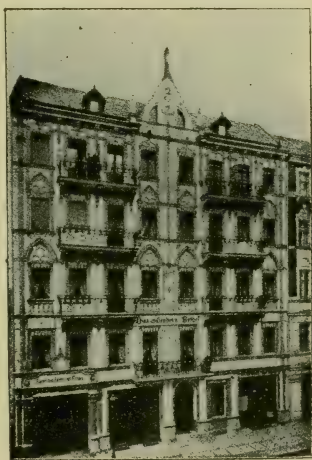


MRS. B. SCHEVE.

When in the following year another Sister came he rented a small room, six by twelve, and in this modest way opened the Deaconess Institution "Bethel" in Berlin. From this unpretentious beginning a widespread and richly-blessed work of Christian charity has developed. According to the last annual report at hand (1900), seventy-seven deaconesses are at work; forty-six are employed in Berlin, twelve in Hanover, and eight in Koenigsberg. Besides these, there is one parish deaconess in Endersbach (Wurtemberg), who nurses at various places under the direction of a committee and a physician. Two

deaconesses are doing good work in Zurich, two are superintending a hospital in Southern Russia, two are at work in Russian Poland, two are in India as missionaries, and two more in Kamerun, Africa.

The Mother House "Bethel" is in Berlin. It is a magnificent building erected on Emden Street, No. 15. To the right on the ground floor there is a confectionery, and immediately to the left of the entrance the bookstore "Bethel" of the Baptist Mission. Back of the store is the office. At the extreme left is the large chapel in the rear of the building. Above the gateway is the inscription, "Serve the Lord with gladness." Entering through this gateway into the court, we find ourselves in a beautiful garden with a small fountain. There is the entrance to the chapel, which is well lighted and ventilated, and seats about four hundred persons.



DEACONESS HOME "BETHEL,"  
IN BERLIN.

Rising above the chapel there are two floors, with about twenty rooms. The residence of the superintendent and the parlor are located in the front part of the house, on the second floor. On the third floor are the school-rooms of the deaconesses and the missionary pupils, the different working-rooms, the room of the head deaconess and teacher, the living rooms of the deaconesses, and a hall leading to a wing containing the dining-room and kitchen. Besides these, the building contains thirty-four habitable rooms that are now rented, and are later on to be used for the purposes of the institution.

As the Martha Society has no hospital, the deaconesses are trained in nursing in the royal Charité and in the famous hospital "Friedrichshain." The course usually covers six months. Besides being employed as parish nurses and nurses of the poor, the deaconesses do private nursing, and a number of them are superintending private hospitals. In Berlin, Sister Caroline Jenner is head deaconess; in Hanover, Mathilda Kubling; and in Koenigsberg, Sister Cæcilie Ehlers.

During the past year the institution received 1,467 requests for deaconesses, of which only 754 could be complied with. The current receipts for 1900 were 40,286 Reichsmarks. The Deaconess Home "Bethel" in Berlin, including the inner equipment, cost 177,000 marks, and there is a mortgage on the property of 126,000 marks. In Buchow, Switzerland, the Board of Directors of the institution have fitted up a Rest Home. Inspector Scheve closes his last annual report with the following beautiful words: "When I consider the life of the deaconesses in their Home, their blessed work among the sick and the well, their happy and, in many respects, privileged station in life, I forget all the care and labor connected with the work, and am grateful to our Heavenly Father that he has given us an institution in which our young women have an opportunity to be useful in the service of suffering humanity and to find for themselves an occupation that fully satisfies them in soul and body."

#### THE DEACONESS WORK OF THE METHODIST CHURCH IN SWEDEN.

Rev. Dr. K. A. Jansson, a Methodist preacher in Sweden, writes as follows: "A number of Methodist Churches, located at Gefle, Matheus, Upsala, Stockholm, St. Peter, Norrköping, Gothenburg, etc., have employed

Sisters during the last ten years to do city mission work. They were neither trained nurses nor were they consecrated deaconesses; but they visited the poor and the sick, and were helpmaids of the pastors. In 1900 a few interested persons organized a Deaconess Society in Gothenburg. The next Annual Conference approved of it, and thereupon the society rented a room and employed Anna Kajser, who had received a nurse-training in the city hospital at Gothenburg. At the Annual Conference in 1901 she was consecrated by Bishop Vincent, and thereby became the first Methodist deaconess in Sweden. The society at once sent several young ladies to Hamburg for training, and, upon their return, hopes to dedicate a large Deaconess Home and open up a Deaconess Work on a larger scale."



ANNA KAJSER, FIRST METHODIST  
DEACONESS IN SWEDEN.



## CHAPTER VI.

### THE DEACONESS CAUSE IN ENGLAND AND SCOTLAND

IN no part of Europe has the life of the Church developed with so much freedom from lack of restriction as in England; in no other part has it been more greatly enriched in its outward expression and inner force. The other branches of Protestant Christianity on the Continent have been greatly quickened in all the various fields of Christian charity by the vigorous and practical forms of Christian activity exhibited in England. This is especially true of Germany. In a previous chapter we have seen how Fliedner's great plans matured during his travels in England, and from the same source Wichern received an impulse and inspiration for his extensive enterprises. Johann Falke and Count of Recke-Vollmarstein received large donations from England for the founding and development of their institutions and societies. Much enthusiasm was kindled by Hannah More through her pamphlets, which were widely circulated in Germany, and by Elizabeth Fry during her extensive travels in Germany. Numerous women's societies were organized, whose work was not in vain. The newly pulsating spiritual life that was manifest in all parts of the United Kingdom as a result of the great awakening in the eighteenth century, and the clear and intelligible doctrine of a personal experience of salvation, called forth that burning love for sinners that continually summoned to personal work for the Master. Add to this the practical turn of mind of English Christians which easily accommodates itself to

existing circumstances, and it would seem that England must be the most favorable soil for the growth of this new and beautiful plant of Christian charity. Strange to say, however, this was not the case, and to this day the Deaconess Cause has not developed in England as it might have been expected to do. As in Germany, so also in England, the beginnings of the Deaconess Movement are antedated by interesting events. And if one would understand this movement, he must consider the ecclesiastical and social changes that have taken place during the past three or four generations. In the seventeenth and the first half of the eighteenth century the public appearance of women in Christian work is scarcely known, and perhaps in no period of Church history was the co-operation of woman less sought. At the beginning of the Reformation the cloisters were closed, the only remaining opportunity for the exercise of Christian benevolence by women being thus cut off. But it can be truly said to the credit of the cloisters that they had accomplished much in the training of the youth, in charitable work, and in self-denying sacrifice. Perhaps it was a compensation that the clergy were now permitted to marry, whereby woman to a greater extent became a coworker in the life of the parish. Aside from this, however, there was little encouragement for her to take part as a co-laborer in the kingdom of God. Not before the latter half of the eighteenth and the beginning of the nineteenth century was there a change for the better, due in large measure to the awakening called forth by Wesley. John Wesley tore down all traditional barriers and opened new spheres for the activity of woman. He appointed women as teachers in the Sunday-school, permitted them to pray in public, to speak in class-meetings and love-feasts, and made the various offices of the Church accessible to her, with the

one exception that she was not permitted to enter the ministry. His example was followed by others. The barriers disappeared more and more, and new spheres of Christian activity were constantly opened to women. Wesley knew how to use the talents and the peculiar influence of woman for the upbuilding of the kingdom of God. Susanna Wesley, Countess Huntingdon, Lady Fitzgerald, Lady Maxwell, Lady Glenorchy, Hester Ann Rogers, Sarah Ryan, Sarah Crosby, Sarah Lawrence, Elizabeth Ritchie, Grace Murray, Elizabeth Evans, Elizabeth Wallbridge, and many others, exerted a mighty influence in their age. Their hearts yearned for the salvation of their fellow-men, no sacrifice was too great for them, and their entire influence was devoted to the cause of the Master.

An event in the life of Susanna Wesley is worthy of mention here on account of its historic importance. During the somewhat extended absence of her husband, Dr. Samuel Wesley, rector of the parish, the pious mother of the two Wesleys conducted religious services in the parsonage at Epworth. At first the rector did not seem to countenance the action of his wife, but after she had instructed him in regard to the nature and purpose of these meetings he finally acquiesced. He had a vicar who was so little adapted to his office that he emptied the church. A number of the members of the Church, therefore, asked the wife of the rector that they might be permitted to participate in the family services held in the parsonage Sunday afternoon. Susanna Wesley granted the request. The attendance increased, and the parsonage soon became too small. Mrs. Wesley usually read a sermon to those assembled. When her husband in London protested, she explained the matter in a letter addressed to him, and closed thus: "If after all this you think fit to dissolve

this assembly, do not tell me you *desire* me to do it, for that will not satisfy my conscience, but send your *positive command* in such full and express terms as may absolve me from all guilt and punishment for neglecting this opportunity for doing good, when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ." The rector was, of course, not willing to assume this responsibility; therefore these meetings were continued, and the result was a thorough spiritual awakening in the parish, so that, upon the return of the rector, the church was hardly large enough to hold the attentive and hungering souls who assembled on each Lord's day.

In a similar manner John Wesley, originally a very conservative clergyman of the Established Church, was led step by step in regard to the woman question. Gradually he recognized the importance of opening new channels of activity for women, and assigned to them an extended sphere of Christian usefulness. Thus the cause of temperance, the anti-slavery movement, the missionary work, and numerous other great movements, had a mighty support in woman, and from that time forward she frequently led in great reformatory efforts. So to Methodism belongs a share of the credit given the Friends for the impulse given to a healthy reform in the woman question. Among the pioneers in this sphere must also be reckoned Hannah More (1745-1833), who devoted herself entirely to the service of the destitute classes. She erected schools for the poor, provided wholesome literature, and sought to improve the condition of the most needy in every possible way. Elizabeth Fry, Sarah Martin, Florence Nightingale, Agnes Jones, and many other prominent women, rendered noble service in prisons and among all classes of the neglected.

The cities grew rapidly, and the problem of bringing



the masses that were alienated from the Church and from God under the influence of the gospel became more and more urgent. The clergy were helpless, and even if they had been willing they would not have been able to do the immense work. Co-laborers were called for, and as in the days of the apostles woman stepped to the front. Numerous organizations were formed—Sunday-schools, district aid societies, temperance societies, women's clubs, guilds and associations of all kinds. Meetings were held for children and mothers, manual-training schools, sewing schools, and night schools were organized, and city mission work of every sort was begun. Attention was also called to the lack of female nurses, and to the example of the Sisters of Mercy in the Catholic Church, just as it had formerly been done in Germany. The well-known English writer, Southey, who in his youth had fought under Wellington against Napoleon, and had learned to know the blessed work of the Sisters of Mercy on the battlefields and in the field hospitals, wrote: "It is a great loss to England that we have no Sisters of Mercy. There is nothing Romish, nothing unevangelical in such organizations; nothing but what is right and sacred; nothing but what belongs to that religion which the apostle James has described as 'pure and undefiled before God and the Father.' . . . Thirty years hence England may also have her Sisters of Mercy." Southey's prophecy became true, and his call did not remain unheeded, although it did not at once bear the desired fruit. The extraordinary success of the Deaconess Work in Germany could not fail to influence England, and the attention of the English public was called to Kaiserswerth and the other prosperous Deaconess Institutions on the Continent by Miss Florence Nightingale and Elizabeth Fry.

It may not be amiss to call attention in this connec-

tion to the career of the three principal pioneers in woman's labor of love. The first is Florence Nightingale. She was born in Florence, Italy, in 1823, where her father, an Englishman, was residing at the time. She was exceedingly talented, unassuming in her bearing, sympathetic, devout, and had such winning ways that she at



FLORENCE NIGHTINGALE.

ELIZABETH FRY.

once made friends of all with whom she associated. While yet young she devoted all her powers to alleviating pain and suffering and distress, wherever met. She visited houses of correction, prisons, and hospitals, both in England and in other countries of Europe, and made a close study of the benevolent societies of the time. She also acquainted herself thoroughly with the rules and regulations of the order of the Sisters of Mercy. In the Mother House in Kaiserswerth she found the organization

she was seeking, and there she prepared herself especially for her important life-work. The defects of the nursing of the sick in England became more and more apparent to her, and when, upon her return from the Crimean war, a considerable sum of money was presented her in recognition of the valuable services rendered by her and her nurses on the battlefields and in the field hospitals, she founded a training-school for nurses. This undertaking was soon generally imitated on the Continent. Although these nurses were not deaconesses, the way was thereby prepared for nurses and deaconesses. A small book published by Florence Nightingale in 1851, entitled "An Account of Institutes of Deaconesses," was widely circulated, and the interest for the Deaconess Cause increased so much that many were moved to write in its behalf, and more attention was devoted to it by the press.

Of equal importance was the blessed influence and the untiring activity of Elizabeth Fry. She belonged to the Society of Friends, and her motto was, "Charity with a soul is the soul of charity." Without neglecting her large family, she devoted herself principally to the care of prisoners, and has properly been called "the female John Howard." She planted a mustard-seed of that faith which worketh by love, and it grew to be a mighty tree, the branches of which have spread over land and sea. She traveled in various countries, visited the prisons, founded prison societies, gathered collections of books, and became a shining example of all-embracing love for man, whose influence was felt among all classes of people. Her death in 1845 was mourned as generally as the death of a queen.

A pioneer of the same sort was Mrs. Agnes Jones, the daughter of a rich aristocratic family in London, gifted and filled with the love of God. She had but one passion, which consisted in sacrificing herself for the welfare of

others. She also was trained in Kaiserswerth, and after her return devoted herself to efforts of reform in the care of the poor and the sick of England. Later on she superintended a house of correction in Liverpool; here she sacrificed her young life, dying after three years of labor. Florence Nightingale called her the pioneer of nurses in houses of correction.

But with all the good intentions and untiring efforts of these honored and influential women, to whom Kaiserswerth had been a model, they did not get beyond the founding of schools for the training of nurses. The less restricted position and the totally different training of the female sex, the greater differences and prejudices of rank as well as the differences of customs, may account for the fact that the Deaconess Cause did not prosper in England, and that to this day it is of a peculiar type, totally different from the Deaconess Work in Germany. "On the one hand, the English women do not possess the spirit of service to the same extent as their German sisters; on the other hand, the work has been hindered by the sharply marked denominational contrasts within the Protestant Church, and especially by the stern Protestantism of the people, which anxiously recoils from the slightest approach to Roman Catholic regulations." Then it must also be admitted that in England more women are active in various lines of home mission work, aside from their domestic duties, than in any other part of Europe, and this more unrestricted and unfettered mode of activity is better suited to the English character than the method followed in the Mother Houses on the Continent. Nevertheless there is a fuller comprehension of the Deaconess Cause, and during the past two decades it has made encouraging progress. After this general survey, let us turn to the institutions of the various denominations.



## THE DEACONESS CAUSE IN THE ESTABLISHED CHURCH OF ENGLAND.

In 1846, Theodore Fliedner came to London with four deaconesses from Kaiserswerth, and introduced them to their work in the German hospital. One year later the influential English clergyman, Dr. Pusey, organized a Sisterhood in Park Village, a suburb of London. In the same year his example was followed by Miss Sellon in Devonport. A strong movement had arisen in the Church of England at that time called "Puseyism," and the result was that a network of Christian charity was spread over the entire land. Unfortunately, however, they were sailing full speed into Romanism. The Sisterhood mentioned above, in which we find the first beginnings of the Deaconess Work, was accordingly largely Roman Catholic in its character. Nevertheless this Sisterhood seems to have met a want, which fact accounts for its great success. In twenty years it numbered seven hundred to eight hundred members, and to-day the number has increased to two thousand in twenty-five different institutions. This organization has done much along the line of practical charity. It labored chiefly among friendless and fallen women, and devoted itself to nursing the sick and training children. But on account of its Romish coloring it met with great opposition. There was an ever-increasing desire for an institution that might be embodied in the Church organism, and the members of which might be under the direct supervision and direction of the bishop. A female auxiliary pastorate was intended; this called for devoted and talented women, whose lives must be wholly given to the service of the Church, and who would do parish work in closest co-operation with the pastorate. In the deaconess office of the Apostolic Church the de-

sired sphere of labor was found, and the undertaking was encouraged by the success in Germany. Meanwhile Rev. W. Pennefather had begun the Mildmay Deaconess Institution in London (1860), and had operated the same with great success; but the work was met with prejudice on the part of the Established Church, because the deaconesses had not been ordained by the imposition of the bishops' hands and because the office was not embodied in the Church organism. In short, from the view-point of the Established Church the institution was conducted too liberally and too loosely. The matter was brought to the knowledge of the public through a book, entitled "Diaconate of Women," and published in the beginning of the sixties by the learned Dean Howson of the Established Church. In the year 1858 the question had been presented to the Convocation of clergymen, and thoroughly ventilated there. The founding of an institution had been recommended, and the bishops requested to appoint a committee for joint counsel. The Upper House, consisting of bishops and presided over by an archbishop, expressed its joy at what had so far been accomplished, but thought it too early to fix rules and regulations. Thus thirteen years more passed by before a diaconate proper was officially embodied in the Church organism, although the subject had at various times been presented to Church Congresses and Diocesan Conferences.

Meanwhile the first Deaconess Institution of the Established Church really meriting the name was founded in 1861. Archbishop Tait, at that time Bishop of the Diocese of London, installed in office Elizabeth Catharine Ferard as the first deaconess of the Established Church of England. Her training for the work was received in Kaiserswertk, and her heart glowed with desire to see a Female Diaconate similar to that in Germany introduced.

into England. Aided by Dean Champneys and Rev. Phelham Dale, she founded the first Deaconess Institution in North London, and Archbishop Tait assumed the superintendency. Catharine Ferard, who was head deaconess of the institution for twelve years, at the same time founded an elementary school for poor children, and fitted up a small hospital in the same house. This afforded the probationers an opportunity for training both in the work of education and in nursing. Unfortunately the young enterprise had to contend with great difficulties and almost unconquerable prejudices; there was also a lack of young women who were willing to devote themselves to this calling. Miss Ferard died in 1883. Meanwhile several other institutions had been founded, and the bishops had become aware of the great practical importance of the Deaconess Work.

As already indicated, two tendencies manifested themselves in the Established Church at an early period, and to this day the "Diocesan" Institutions and the Sisterhood oppose each other. The members of the latter are called "Sisters," as distinct from the term "deaconess." These two terms have a different meaning in the High Church of England from their meaning in the institutions of other Churches, especially those on the Continent. The Sisters of the "Sisterhood" are never called deaconesses, although the deaconesses usually are also called "Sisters." A "deaconess" is a member of a Mother House; her entire time and strength is given to the service of Christian beneficence; she takes no vow, and can therefore dissolve her connection and return to her family without casting any reflection upon herself. The members of the "Sisterhood" on the contrary, like the nuns, must take the threefold vow of poverty, celibacy, and obedience, with the proviso, however, that they may

resign again, if circumstances compel; but the conditions are similar to the rules and principles to which the Sisters of Mercy are subjected. The garb of the Sisters is exactly like that of the nuns. They call the Sister Superior, "Mother," and installation can occur only according to special instructions of the bishop. The chief motive that leads Sisters into the Union is, for the greater part, *merit*, as they would "purchase to themselves a good degree." (1 Tim. iii, 13.) The main purpose of the Sisterhood is religious fellowship above all else, whereas the deaconesses enter the Mother House for Christ's sake and for the purpose of benevolent work. The latter follow the call into the field white for the harvest, and are trained for the sole purpose of ministering to the physical and spiritual needs of their fellow-men and of saving their souls; the former seek personal edification. That the Sisterhood is so extraordinarily popular is evidence that the extreme tendency of the Established Church of England in doctrine and practice is very similar to the Roman Catholic Church. The Diocesan Deaconess subscribes to less restricting principles, and the two chief tendencies of the Established Church have found their most definite expression in the organizations mentioned.

The Diocesan Institutions adopted the garb, the rules of order, and the plan for training adopted by the Mother House in Kaiserswerth. At first they also joined the Kaiserswerth Conference; but they severed their connection with the same in the eighties. This separation may be due to the Back-to-Rome Movement in the High Church. Unfortunately in all English institutions the curse of social rank was not broken. As many Sisters of the Sisterhood, so also many deaconesses of the Diocesan Institutions belong to the nobility, and as frequently great wealth is at their disposal they usually support



themselves, thus gaining many privileges for themselves. For example, they are frequently granted the privilege of living in their own homes and yet wearing the deaconess garb. Upon entering the institution the deaconesses receive a gray dress with a leather girdle, a white hood, a black hat, and a long veil. When the term of their probation has elapsed they receive a blue dress, and, on a chord that hangs about their neck, they wear a black ebony cross set in gold. Their sphere of labor embraces parish work, nursing, visiting from house to house among the poor, visiting prisons, conducting midnight missions, directing manual training schools, kindergartens, Sunday-schools, meetings for mothers, Bible study, orphanages, houses of refuge, and in general beneficent work in all branches open to woman.

Although the first Diocesan Deaconess Institution was founded in 1861, the movement did not receive the full support of the Established Church before 1871. In that year the rules and principles were laid down by which, since then, all institutions have been governed. From that time this subject came up regularly in all meetings of the bishops. No one exerted a greater influence than Dean Howson. The end he strove for was the embodiment of the Deaconess Cause in the Church organism, which end, to his great satisfaction, was realized before his death (1884). In regard to the embodiment of the Deaconess Cause in the Church organism, the training and consecration of deaconesses, the care exercised over them by the Church, their employment, and their support, the Anglican Church is inferior to none. There the office of deaconess has come to be an auxiliary pastorate in the fullest sense of the term. The only parallel in modern times is to be found in the Deaconess Work of the Methodist Episcopal Church in the United States.

The following is a brief summary of the existing Diocesan Institutions: 1. St. Andrew's Deaconess Institution in West London. Founded by Bishop Tait in 1861. Twenty-five deaconesses. 2. The Ely Diocesan Institution in Bedford. Founded by Bishop Harold Browne in 1869. Four deaconesses. 3. The Broughton Home in Chester. Founded by Bishop Jacobson in 1869. Six deaconesses. 4. The institution in Salisbury. Founded by Bishop Moberly in 1875. Eight deaconesses. 5. The St. Andrew's Home in Portsmouth. Founded by Bishop Harold Browne in 1879. Twenty-three deaconesses. This institution has a Sisterhood proper, and a training-school for deaconesses. Lay Sisters are also trained here; i. e., such young women as do not wish to become deaconesses. The deaconesses of this institution must take the three-fold vow customary in the Sisterhood, and the vow must be renewed annually. 6. All-Saints Institution in South Hackney, N. E. Founded by Bishop Walsham How in 1880. Eighteen deaconesses. Here the deaconesses are restricted exclusively to parish work. 7. The North Side Institution, Clapham Common, S. W., in the Diocese of Rochester. Founded by Bishop Thorold in 1887. Twenty deaconesses. This institution is a training-school for parish deaconesses, and serves as a Rest Home for Sisters that are in need of rest. All consecrated deaconesses are stationed in outside parishes. 8. The St. Andrew's Institute in Exeter. Founded by Bishop Bickersteth in 1890. Three deaconesses. 9. The Llandaff Diocesan Deaconess Institute in Penarth. Founded by Bishop Lewis in 1893. Three deaconesses. Besides these, there are Deaconess Institutions in Lichfield, Durham, and Worcester. The sum total of all active consecrated deaconesses in these institutions is one hundred and twenty-five.

## THE DEACONESS HOUSE IN TOTTENHAM, LONDON.

Tottenham is a suburb of London, and there the only Mother House in England is situated that belongs to the Kaiserswerth Conference. The founder and first superintendent of this institution, Dr. Michael Laseron, was a German. Born in Koenigsberg as the child of Jewish parents who died while he was still young, he became acquainted with the Christian religion in his seventeenth



DEACONESS HOME IN TOTTENHAM, LONDON.

year, and, after being soundly converted, was sent to London by Christian friends, to be educated in the College for Jewish Missions. Later he studied medicine, and became a noted

and successful physician. In 1855 his only child died, and, following the wish of his like-minded wife, he erected a Home for children, which had a prosperous growth, and in a short time harbored one hundred and twenty children. Frequent urgent requests being received for nurses, Dr. Laseron founded a small hospital with twelve beds. Being acquainted with the Kaiserswerth Deaconess Institution, he decided to found an institution in London based on similar principles and for like purposes. After much thought and prayer he presented his plan to Mr. Samuel Morley (1877). Mr. Morley donated \$35,000 for a Mother House, his brother

added \$15,000, and in a short time \$20,000 more had been contributed by other Christian friends. Mr. Laseron now bought four acres of land, and erected a Deaconess Institution and Hospital. The first Sister entering upon the work here was from the Deaconess Home "Bethanien" in Berlin, and a Sister trained in Kaiserswerth was head deaconess. The Kaiserswerth institution was the founder's model as regards government, garb, rules and regulations, training, support, etc. The institution prospered, and house after house had to be erected. The deaconesses trained here superintend many other hospitals in England, Ireland, Scotland, and even in Palestine and the distant Sierra Leone in Africa. Besides doing private nursing and nursing in hospitals, the deaconesses conduct various missions among factory girls, a school for servants, an orphanage, a home for girls, numerous night schools, sewing schools, kindergartens, and the like. The Sisters also conduct meetings among the working classes, special meetings for the police, for letter-carriers, and are generally active among all classes of people. Dr. Laseron, who unfortunately died too soon, was very diligent in the training of the deaconesses. He trained noble characters, and the institution bears the stamp of true piety and noble broad-mindedness. Dr. Laseron's last testimony was, "The Lord hath done great things for us, and hath blessed the work of our hands." The number of deaconesses was never large, but after Dr. Laseron's death it decreased from seventy-five to fifty, and the number of branch stations from sixteen to eight. The new hospital is fitted out with modern equipments, and around it are grouped the numerous institutions superintended by the deaconesses. The institution is prosperous at present.



## THE DEACONESS INSTITUTION IN MILD MAY, LONDON.

The founder of this institution, Rev. William Pennefather, was a clergyman of the Established Church of England. His sympathetic heart, his liberality, and his desire to mitigate the suffering of others, led him into



REV. WM. PENNEFATHER, D. D.,  
LONDON.

huts of misery and made him thoroughly acquainted with the needs of the lowest and most miserable in the slums of London. A small institution founded by him in Barnet, in the year 1860, was the beginning of the Mildmay Deaconess Institution, which has now grown to great dimensions and fame. He had realized that, if any lasting good should come to the poorer classes, it must come through the activity of Christian women.

In the execution of his plan, however, he met with great prejudices and strong opposition. But his courage increased with the difficulties, and when, in 1864, he moved from Barnet, where up to that time he had been rector of Christ Church, to Mildmay Park, where he had accepted the call of a large and influential congregation, new doors were opened to him, and from the small beginning at Barnet a Deaconess Mother House resulted, that in a short time was the center of an extensive system of Christian beneficence. Although a clergyman of the Church of Eng-

land and acquainted with the Kaiserswerth institutions, he soon lost sight of the definite aim of a Church office, which the institutions on the Continent, and especially the Diocesan Institutions in England, sought to realize, and was more and more governed by the great thought of an alliance which the renowned Mildmay Conference, organized by him, represented. He ignored denominational distinctions, and received deaconesses from the various Protestant denominations into the Union. The Mildmay deaconesses wear a black garb, with a small hat and long veil. After a probation of five years they are solemnly consecrated, but without the imposition of hands. The Established Church does not recognize these deaconesses, because they are not installed in office by the bishops through the laying on of hands. They do not take a vow, and can at any time withdraw upon three months' notice. Nevertheless, when they are received, they are expected to consider this their life-calling. Subsequently, Dr. Pennefather called the Sisters "deaconesses," and his broad catholicity is expressed in the following words, addressed to them: "Hold fellowship with all workers in the kingdom of God, even if they do not labor in that portion of the vineyard in which you are placed." The Mildmay deaconesses are known in London, and their services are much desired.

In Mildmay there has arisen an extensive complex of houses, and the following institutions are situated there amid lovely surroundings: 1. The Deaconess Mother House. To this all the deaconesses who in the morning go out to work in the various parts of the city must return in the evening. Here their welfare and future support has been provided for in the best possible manner. Close by is the Tabernacle (Conference Hall), seating three thousand persons, which was erected for the

Mildmay Conference, and in which annually pastors and workers in the kingdom of God assemble from all parts of the world. The large basement of this building, with its immense apartments, is used for various purposes of the institution. During the winter months a night school is conducted here with fifty different classes. Here is the circulating library and the headquarters of the flower-mission, from which forty thousand to fifty thousand bouquets are annually sent to the sick and the poor. Every bouquet is accompanied by a passage of Scripture. When no flowers are to be had, the deaconesses take fruit, cake, tea, or small vials of lavender-water to the sick. Here Bible-classes are conducted on Sundays for men, women, and children. Adjoining the Conference hall is the Cottage Hospital, in which the deaconesses are trained in nursing. There is the Probation House, and near by the Junior Deaconess Home. Besides the Mother House there is another building, which serves as a training-school for those deaconesses who wish to devote themselves to the work in heathen lands. The Pennefather Memorial Home, erected a few years ago in memory of the founder of the Mildmay Institution, serves as a home for aged workers, who have sacrificed their lives in the service of suffering humanity. Besides these, there is the Nursing Home, in which the deaconesses reside who nurse in private families. Since Mildmay also trains persons for service in the kingdom of God who do not wish to become deaconesses, Dr. Pennefather erected a separate Home, called "The Willows." Such persons receive the same training as deaconesses, but are not permitted to wear the deaconess garb. Besides the institutions mentioned, there are in Mildmay a Home for convalescents, a Home for children, an inn for servant girls, and other institutions of

this kind. The free and joyous spirit here reminds the visitor of home, and only eternity can reveal the sum total of the blessings proceeding from this place.

From Mildmay our way leads to Bethnal Green, where the Mission Hospital is situated. In connection with this a free dispensary has been fitted up, in which about two hundred patients receive medicine and medical advice daily. Before the physicians and deaconesses begin work, brief devotional exercises are held with the large number of the poor and suffering. This hospital itself is a five-story building, situated in one of the poorest parts of London. Not only the sick are treated here, but the poorest also receive food and clothing, as far as the means make it possible. In Barnet there is a home for convalescents, and on Trinity Street a refuge has been opened for ruined girls. In Brighton there is a Home for poor convalescents, and in Newton Green there is an infirmary. Simply defined, the Deaconess Work in Mildmay is threefold—mission work, medical work, and work in foreign lands. To support all the training, teaching, mission, medical, nursing, and foreign work in connection with Mildmay, some £25,000 per annum is needed. To meet this, there is very earnest effort on the part of the Mildmay workers themselves. None can know as they do how God honors the ministry of Mildmay by bringing souls out of the thralldom of Satan and enlarging the desire of God's children to learn more of his will through the Word of God. Every worker who has the means pays into Mildmay's exchequer the cost of her own maintenance, and in some cases more than this sum is added in donations. There are others who have made it their special object to work for Mildmay's funds through a trade effort; conspicuously the Illumination Department stands out first through the



untiring zeal of Miss E. St. B. Holland and those associated with her.

The method of the Mildmay Institution is very elastic, and the sphere of labor is more varied than in any other institution in the United Kingdom. These institutions, as well as those of the Wesleyan Church in England, Pastor Theodore Schaefer has in mind when he says in his "Geschichte der Weiblichen Diakonie:" "They cultivate certain phases of the Diaconate, but they lack the Scriptural and historical foundation, as well as the definite aim of Church office, found in the Continental institutions." The difference between these and the Diocesan Institutions is great; nevertheless, each can learn from the other.

The Mildmay Institution has stations on the islands of Malta and Jamacia, and a medical mission in Hebron, Palestine. The total annual expenditure is one hundred and fifty thousand dollars. At least half of this amount is received through voluntary contributions. A considerable income is received from the sale of Bibles and illustrated cards for Church festivals. Colonel J. F. Morton is superintendent and treasurer of the institution, and the monthly, published in the interest of the Mildmay mission, is entitled *Service for the King*.\*

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\* Mr. Pennefather died at the age of fifty-seven, physically worn and shattered with constant care and toil, but at the very zenith of his usefulness and influence. He was pre-eminently a man of love. Such was his natural amiability that none could know him without loving him; but to this he added the aggressive power of true Christian charity. Completely devoted to his Master's service, blessed with a wonderfully childlike faith, and possessing a habit of constant prayer, the man's whole life was a perpetual sermon, which spoke to the heart much more forcibly than any words. His work is left as a legacy to the Church of God, and up to the present time it has been graciously sustained. Mr. Pennefather's remains were laid in the little country churchyard of Ridge, near Barnet, amidst the tears of grateful hundreds, to whom his memory is blessed.

THE INSTITUTIONS OF THE WESLEYAN METHODIST  
CHURCH.

The Wesleyan Church in England has been interested in the Deaconess Cause since 1888. The work of the Sisters is similar to that of the deaconesses in the Mildmay institutions. The institutions of the Wesleyan Church also lack the definite aim of Church office pursued on the Continent; but they do deaconess work in the fullest sense of the term. From the beginning the Sisters were employed in the following ways: 1. In the education of children, as well as in the superintendency of orphanages, asylums, kindergartens, and the like; 2. In nursing the sick; 3. In home and foreign mission work. In 1902 the Wesleyan Conference formally adopted the Wesley Deaconess Institutions as a part of its own organism. That there has been a lack of uniform system is shown by the different kinds of organizations: 1. Many Churches and districts have secured the services of consecrated and talented women who are not connected with any organized society, but nevertheless are active as deaconesses in city missions. They wear a peculiar garb, are called Sisters, and receive a small remuneration for their services. Sisters having means serve free of charge. 2. In connection with the London West Central Mission, Rev. Hugh Price Hughes and his distinguished assistant, Rev. Mark Guy Pearse, organized the society of the Sisterhood. These "Sisters of the People," as they are called, work in city missions exclusively, and as they are members of the Board of Directors their position is semi-official. 3. The Wesleyan Deaconess Institution has two training-schools in England and various branch stations in other countries. These organizations merit brief mention here.

*The Sisterhood* was organized by Rev. Hugh Price Hughes in West London in 1888. This talented minister, who was known beyond the bounds of his Fatherland, realized early that little could be accomplished among the poor and in the slums of the great city without the co-operation of devoted women. The idea of



REV. HUGH PRICE HUGHES.

such a Sisterhood was first conceived as Mrs. Hughes, the talented wife of Rev. Hugh Price Hughes, and one of her girl friends were talking, one evening, many years ago, about Mazzini, who was so successful in inspiring the enthusiasm and devotion of the nobles of Young Italy. With the standard that triumphed for a few glorious months in 1894, and which bore the legend, "For God and the People," the Sisterhood is

closely bound up. Observing what was being done by ladies in the Roman Catholic Church at one end of the scale, and by the enthusiastic and self-denying women officers of the Salvation Army at the other, Mrs. Hughes saw that among the educated women of the Evangelical Churches there was a great unused force, and she was impressed with the belief that if only equal opportunity were given them they would show as much earnestness and en-

thusiasm as any Roman Catholic Sister or Salvationist officer. Mrs. Hughes felt, moreover, that a definitely and well organized community could accomplish what to individual workers was impossible, especially in large centers of population. Three great principles seem to have actuated her in the development of this invaluable and most successful agency.

The *first* is, that the Sisterhood affords a sphere for refined, educated women, who, with their superior privileges and wider outlook, can accomplish work and exert an influence impossible to those who have had no such advantages. The more gifted and cultured a woman is, supposing her, of course, to be a disciple of Jesus Christ, the more successful and efficient she is in the work of the Sisterhood. The best qualified women are those who are endowed physically and mentally, as well as spiritually. Education, culture, refinement, with every charm and grace of womanhood, only serve to enhance the power of service when these gifts are laid at the feet of Him who gave them. The *second* principle is, that the Sisters are allowed opportunity to devote themselves to work for which they have special aptitude. They are perfectly free, and are trusted absolutely. If they are not worthy of confidence they are unfit for the Sisterhood. The *third* principle is, that they are emphatically *Sisters of the People*. Unlike the Sisters of some other institutions, they are always accessible.

The following extract from a book\* recently published indicates the work of the Sisters of the People:

"The amazement of the leading London journals, when, a few years ago, Mr. Arthur Sherwell published his volume on 'Life in West London,' was a striking

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\* "Hugh Price Hughes," by J. Gregory Mantle. New York: Eaton & Mains.



illustration of the proverbial statement that Londoners do not know London. In the district next to the richest in the world, Lazarus still lies at the doorstep of Dives and receives nothing more than the crumbs which fall from his table, and sometimes not even those. Within a stone's-throw of the palaces of the princely are the hovels and fever-dens of the starving. Here you find every shade and variety of life, from the highest to the lowest; the extremes of wealth and the extremes of poverty. Here are to be found every variety, too, of creed, language, and race—Russians, Poles, Swedes, Norwegians, Danes, Dutch, Belgians, French, Germans, Austrians, Hungarians, Swiss, Spaniards, Portuguese, Italians, Jews, Greeks, Servians, Roumanians, Turks, Persians, Chinese, Africans, and Americans.

“That trinity of evil—intemperance, impurity, and gambling—holds high court in the West Center of London. It is strange that the very district where Parliament sits should be known as the plague-spot of the Empire. Every night Piccadilly witnesses scenes of shameless vice, the awfulness and hideousness of which are beyond all power of description. Boundless wealth, luxury, and vice prey upon weakness, misery, and innocence; and the weak, the unfortunate, and the helpless drift down lower and ever lower, with few to care, few to pity, and fewer still to help. The increasing shamelessness of West End vice was clearly evidenced in an interview with the Vicar of St. Martins-in-the-Fields in London. He said that no respectable woman or girl shopping in Regent Street cares now to remain there much after four o'clock.”

“Mr. Hughes once said: ‘West London is the headquarters of everything that is cruel and wicked and diabolical in the English-speaking world. It is the center

from which the poison of deadly sin radiates to every city, town, and village in the land. No one who knows West London can doubt that the work of Christianity is more arduous here than anywhere else in this redeemed world. Two thousand years ago St. Paul realized that the strategic point, the fateful spot, was Rome; now it is London. For weal or for woe, the future of the British Empire, and to a great extent the future of the human race, depends upon London, and London depends upon West London. There is scarcely a Christian family in the land which does not at some time or other send a son or a daughter there, and if these innocent children of Christian homes fall in London—as thousands as innocent as they have fallen, and are continually falling—they will not fall in the north, nor in the east, nor in the south of London, but in the west.’

“These Sisters of the People, who spend their days among the poor and needy, and some of them their nights amidst the sinful, can tell terrible stories of tragedy and agony under the glare of the electric light, and behind the mask of wild scenes of license and revelry. They say it is only as they get into personal touch with the hapless victims who throng the streets of this Vanity Fair that they have any conception of their temptations, or of the miserable hearts which so many carry about under all their superficial appearances of finery and frivolity. Nor has one any conception of the subtlety of the Satanic agencies which are at work to entrap the unwary, and hold them fast when once entrapped.”

In 1888, Hugh Price Hughes rented a house in the vicinity of the British Museum, and called it “Catherine Home,” in honor of his wife. There was room in it for twelve Sisters; but it soon (1891) was too small, and the institution was removed to larger quarters in Viceroy

Square. There the institution still is, and forms the center of extensive and successful city mission work. The Sisters visit from house to house, conduct kindergartens, meetings for mothers, play-hours for children, and several nurseries, superintend an inn for servant girls and a labor bureau, and founded an aid society, in which the poor and poorest may safely deposit their savings. In the notorious quarters of Walthamstow they conduct a very prosperous midnight mission. They conduct clubs for boys and girls, temperance societies, and young people's organizations of all kinds. The newest experiment is, that two Sisters have rented a flat of five rooms in the slums. There they attend to their simple home duties, and give the people object-lessons in practical housekeeping. They show how, with little means, a small household can be kept clean and cheerful. Poor women and their children are frequently invited to a meal, and in that way the most intimate relation possible is established between the Sisters and the poor classes. Other Sisters are at the head of the Sheen Society. This society collects all kinds of clothes, new or worn, and distributes them among needy persons. Each member must furnish one piece of clothing at least once in three months. When every organized branch of work has been fully described there yet remains a mass of untabulated work which can not be labeled, but which comes from all sorts of unexpected quarters and unexpected persons.

"We have entered into the lives of those who live in the shops, in the squares, and in the slums of West London," says one of the Sisters of the People. "We have fought in individual lives, drink, cruelty, impurity, and infidelity in its lowest form; and what, perhaps, is even worse, selfishness, callousness, ignorance, and lux-

ury; we have given a voice to the dumb. We have come into the homes of the poor quietly and naturally, and the kinship we claim has been silently, unconsciously, accepted. We know the inside of the workhouse, hospital, prison, and police court; we have tasted the bitter cup. We have carried little children in our arms, we have nursed the sick, and watched by the dying, and comforted the grief-stricken. We have lifted up the fallen or the trodden-down, and have fought the battle of the weak. We have gathered the girls and the boys, the young men and women, with us as we went on, and have shared our thoughts, our education, our best joys with them. We have seen Christ in every one, however wicked and degraded. We have felt ourselves one with every victim of social injustice and wrong, we have borne their griefs and carried their sorrows, and their iron has entered into our soul. We have kept our faith—in man, in God. Have we justified our existence?"

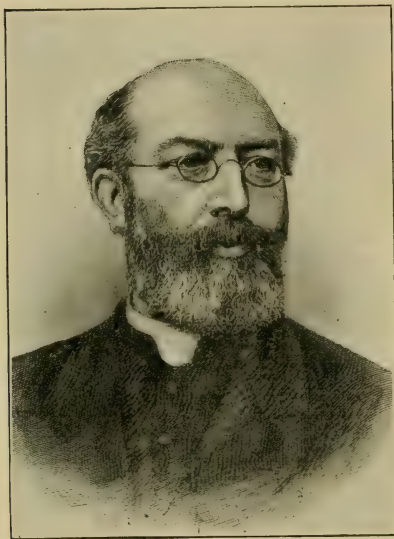
Rev. Hugh Price Hughes preferred the name "Sister," and up to the present time the use of the term "deaconess" has been avoided. The Sisters are called by their Christian names, as is also the case in Germany—Sister Hulda, Sister Clara, etc. The rules and the garb are similar to those of the Established Church, and the Sisters also receive thorough training for their profession. The Rest Home is in Bisley. Especially noteworthy is the rescue work of the Sisters in the slums and destitute parts of West London. Rev. Hughes died in November, 1902, and at his request these words were placed on his tombstone: "Thou, O Christ, art all I want."

In East London there are fifteen women ministering to the poor, the outcast, the sick, and the lost. At the Bermondsey Settlement, Miss Simmons has fourteen women residents. Mr. and Mrs. Champness have



their Joyful News evangelists. Sisterhoods are organized in Central London, Manchester, Leeds, and other places.

*The Wesleyan Deaconess Institution* was founded in 1890 by Rev. T. B. Stevenson, D. D., in connection with his orphanage, which is surpassed in size and importance



REV. DR. T. B. STEVENSON.

only by those founded in Bristol by George Mueller. Dr. Stevenson is superintendent of a Deaconess Home, and also has charge of a congregation in Ilkley. He is justly most prominent minister of the Wesleyan Church, and along the line of practical charity he has accomplished as much as Rev. Hugh Price Hughes. This Deaconess Institution has two training-schools, Newburn Home in

London (84 Bonner Road, N. E.), and Calvert Home, in Leicester (20 Highfield Street). Those Sisters who have been consecrated are stationed in all parts of England in the circuits of the various districts, and are chiefly employed in parish work. There are branch stations in South Africa, New Zealand, and Ceylon. During their twelve months of probation the deaconesses receive thorough theoretical instruction, and at the same time

practical training in city mission work. As there are no hospitals in connection with the training-schools, the Sisters receive their practical training in hospital work in a city hospital. After a year in the training-school they spend another year in practical work or in a hospital, and after two years of probation they are solemnly installed in office. The rules and regulations are not essentially different from those of the institutions of the Church of England. At present the Institution has fifteen student probationers and seventy consecrated Sisters, who are employed in the institutions and branch stations mentioned and in forty-five different circuits and districts.

The following paragraphs are taken from the annual report of the Wesleyan Deaconess Institution:

“What is a Wesley Deaconess? One who belongs to the Order so called, governed by the Council, and sanctioned by the Wesleyan Methodist Church. But her work is not sectarian, and she may, by arrangement, serve other than Methodist Churches.

“For what does the Order exist? To supply qualified and devoted women-workers to towns, villages, missions, circuits, or Churches, either in the United Kingdom or abroad.

“What advantage has a Wesley Deaconess over a woman-worker independently engaged by any Church or person? The average deaconess has, as compared with the average worker independently found and engaged, the following amongst other advantages:

“1. She is carefully tested before she begins her probation, and during a year’s residence under skilled supervision.

“2. She is trained by twelve months’ residence in one of our Deaconess Houses.

"3. She passes through a special course of instruction in medical nursing.

"4. She receives special teaching in Biblical and theological studies.

"5. She is specially introduced to various methods of Christian work.

"6. She is trained and tried by actual experiment in the kind of work she will afterwards do.

"7. She gives herself to the work, not for the sake of employment, but from a sense of divine vocation, and the reality of this is tested by her two years' probation.

"8. After her residence of one year in the Training Home, she spends a year in actual work—that she may be more fully tested.

"9. At the end of her two years' probation, she is set apart to her work in a solemn consecration service, which impresses upon her and others the importance and obligation of her work.

"10. She can be removed from one appointment to another, as the circumstances of the case may require. The authorities who employ her are therefore able to seek a change without considering that she may perhaps be left without employment; and she can ask for a change, if she feels that her sphere is uncongenial, or that her mission there is accomplished.

"11. She meets yearly, in Convocation, her Sisters from all parts of the field, and is refreshed and stimulated in spirit thereby.

"12. She has an influence and position which arises out of her connection with an organized body of deaconesses, sanctioned by the Church.

"What is her relation to the Church, or Circuit, or Mission employing her? So far as her work is concerned, she is under the direction of the local authority only.

"How is she supported? The Institute meets all her needs: and receives from the locality an agreed amount in consideration of her services.

"What does she receive? A few are able to support themselves, wholly or partly. Some live in Deaconess Houses, where board and lodging are provided, and an allowance is made for other expenses. Others receive from the Council an allowance to cover the cost of board and lodging, as well as other necessary expenses.

"What becomes of her when she is old or infirm? The Superannuation Fund provides a small but adequate allowance for those who have completed their term of service.

"What is her work? Anything that the cause of Christ and the poor demand. She is nurse, teacher, visitor, even preacher when necessary. She is a helper in all sorrow, and a rescuer from all sin. Her work varies in almost every locality.

"What is her sphere? John Wesley's parish—the world. Wesley deaconesses are already at work in England, Scotland, Ireland; in South Africa, in Ceylon, and in New Zealand. It is hoped and believed that they will find work also in India, in China, and 'in the uttermost parts of the world.'"

#### THE DEACONESS CAUSE IN SCOTLAND.

During his stay in England (1846), Pastor Theodore Fliedner visited Edinburgh, Scotland, in order to form the acquaintance of the renowned Scotch minister, Dr. Chalmers. At that time his plans for the founding of a Deaconess Institution did not mature, but in 1886 the General Assembly of the Church of Scotland took the matter in hand, and in 1887 the Deaconess Institution in Edinburgh was established. The head deaconess had



been trained in the London Mother House. The General Assembly of the Church of Scotland adopted rules bearing on the admission, training, garb, and support of the deaconesses, and on December 9, 1888, the first deaconess was solemnly installed in office. The garb, training, and regulations are not essentially different from those of the Mother Houses in England. It is noteworthy that here, from the very beginning, the Dea-



DEACONESS HOME IN EDINBURGH,  
SCOTLAND.

coness Work was embodied in the Church organism; and whereas the institutions on the European Continent were for the greater part founded by devout and influential individuals, the founding of the Mother Houses in Scotland proceeded from the legislative body of the Church of Scotland. It is singular that in the same year (May

18, 1888) the Methodist Episcopal Church in the United States adopted similar measures, bringing the Deaconess Work into organic union with the Church.

The property of the Deaconess Institution in Edinburgh was secured in 1893 at the price of \$11,500. The St. Ninian's Mission House is connected with the Sisters' Home, and contains a schoolroom, a chapel, a kindergarten, and other departments necessary for extensive mission work. Adjoining this Mission House is the Deaconess Hospital, in which the Sisters are trained in nurs-



REV. ARCHIBALD HAMILTON CHARTERIS, D. D.

ing. It was erected in 1894, costing \$18,000, and was considerably enlarged in 1897. At present there is room for twenty-eight beds. The annual expenses are \$7,500. Two hundred dollars will endow a bed for one year, and sixteen beds are provided for annually by individual gifts to this amount. At present the institution has three buildings, and is free from all indebtedness. Twenty-six deaconesses have been consecrated, of whom six are employed in foreign mission-fields. The remainder are employed in the hospital, in parish work, in private nursing, in the St. Ninian's Mission Institution, and in the orphanage founded a short time ago. The greatest services in the founding of the institution was rendered by the well-known Scotch minister, Rev. Archibald Hamilton Charteris, D. D. He was born in 1835, the son of a schoolmaster. At the age of twenty he was graduated from Edinburgh University, and entered the pastorate in 1858. As the biographer of Dr. James Robertson, the renowned Professor of Church History, he became more widely known. In 1868 he accepted a call as Professor of Biblical Criticism in Edinburgh University, and there wrote a number of theological works that have made him renowned. As founder and president of the Christian Life and Work Committee he has rendered the Church of Scotland valuable service. This society gave the impulse to the founding of the Young Men's Guild, the Woman's Guild, and the Deaconess Institution. These organizations have proven a wonderful inspiration for renewed activity in the Scotch Church.

Dr. Charteris gives the following account of the movement in the Church of Scotland:

"Regarding the scheme for the organization of woman's work as a pyramid, whose broad base is the

Woman's Guild, we see it tapering up through Guild leaders and associates to the deaconesses, who give their whole time and strength to the service of Christ in his Church. We have been fortunate in our deaconesses. Many of them are dedicating their time and their means to the work of their order; and all of them are working with whole-hearted devotedness. They have already outlived objections, indifference, and misconstruction; and some earnest friends are now desirous to extend the order and to erect new institutions like the first Mother House, which was founded in Edinburgh. We advocated from the first similar institutions in Glasgow, Aberdeen, and some other large towns, and even tried to found one in Glasgow; but the time had not then come. I rejoice to think that it is now coming near in several of our cities.

"The Deaconess House in Edinburgh has accommodation for eleven probationers, and we may say it has been always full since it was first opened. It has largely owed its continuous success to the deaconess superintendent, Miss A. M. Maxwell, D. C. S., efficiently aided as she has been by Miss Mary Lamond, D. C. S. As the work proceeded it was found necessary to provide means of training our probationers in sick-nursing, and the Deaconess Hospital was the natural result. Since the day it was projected that hospital has been a great joy and delight. Friends have come to its support. Every onward step has been made easy. The poor of our mission district, and sufferers in many other places, some of them in remote country parishes, have found rest, comfort, and a cure in the wards. Very many have testified of their own accord to spiritual benefit received through the affectionate ministrations of the Christian nurses. Miss Ella Pirrie, D. C. S., has been deaconess superintendent from the first. Under her superintendence Miss Paton,



D. C. S., one of our own trained nurses, began some years ago the long-contemplated training in district nursing, and with it our system is in theory pretty complete.

"A large addition to the hospital was lately opened. Our nurses had not suitable rooms for themselves till then. It is superfluous to add that the new building, like the old, was opened without debt. During 1898 the increase of expenditure in the hospital, made necessary by the extension of the building, gave some anxiety to the Board of Management; but as soon as our increased needs were explained to the Church and the public, the contributions were increased, and the year ended, like its predecessors, with a surplus in the treasurer's hands. Our experience in the end of 1900 was the same. An increasing pressure has come upon us to enlarge the hospital, so as to have forty beds, and thus be able to give a technically qualifying certificate to our probationers when their course with us is finished. The Royal British Association for Nurses, founded since our hospital was built, has made forty beds indispensable for any hospital wishing to give such a certificate. It is hard upon our thoroughly trained probationers that they can not leave us with a diploma; and we find that many who would fain come to us and stay with us are compelled to go elsewhere for their training. We are thus unable to train our own upper or staff nurses; for only certified nurses can be put in charge of the wards over the probationers. It is easy to see how this affects all our work, and causes much trouble.

"We hoped that we should never need to enlarge the Deaconess Hospital. The Royal Association, however, has changed the whole case; and the Hospital Board have no choice but to enlarge, unless they accept a permanently subordinate and demeaning position for our beloved hos-

pital. Quite recently and opportunely some property adjoining the St. Ninian's Mission House has been offered for sale, and at the time we write the Board are anxiously considering whether it can be acquired at a reasonable price, and serve as a site for the unavoidable enlargement. We believe that when we explain our whole case to our kind friends who have so generously supported us hitherto, they will enable us to meet this new and unexpected necessity also." This necessity has since been met.

It is proposed to found Deaconess Institutions in all the larger cities of Scotland, and thereby to spread a network of Christian charity over the entire country.



## CHAPTER VII.

### DEACONESS INSTITUTIONS IN OTHER EUROPEAN COUNTRIES.

AS EVERY nation has its own character and in every country the Church assumes a different form, so also does the Deaconess Cause bear a distinctive cast in different countries. The Mother House at Kaiserswerth was generally taken as a pattern, and the rules and regulations adopted by Fliedner were everywhere accepted in outline, as is plainly seen in the history of the different institutions; but we nevertheless meet with the peculiarities of the different Churches and peoples even in the Deaconess Cause. Looked at from this standpoint this chapter offers interesting material for study. The work in France is upon sterile soil as compared to Protestant countries. The Protestants of France are but few in number, and at the beginning of the work some influential Protestants exerted an influence adversely to the good cause.

#### THE DEACONESS INSTITUTIONS OF FRANCE.

The oldest Deaconess Institution of Paris owes its origin to Pastor Antoine Vermeil, of the Reformed Church, who, similarly to Fliedner in Kaiserswerth and Haerter in Strassburg, was an instrument in the hand of God for inaugurating the Deaconess Movement in the Protestant Church of France. Antoine Vermeil, a descendant of a Huguenot family, was born March 19, 1799, in Nimes. He first chose the study of medicine, but finally turned his attention to theology, and was called to the pastorate of the French congregation in Hamburg

in the year 1823. A year later he accepted a call to the Reformed Church at Bordeaux, where he labored with good results for sixteen years. He showed great skill and energy in the establishment of several benevolent institutions. He also had the faculty of training others for the work, and of gaining the interest of many people for his plans. In the year 1840 he accepted a call to Paris, where he was destined to succeed in carrying out a long-felt desire of renewing the office of the diaconate according to primitive Church pattern. Before he had passed a year in Paris he decided to execute this purpose. His first letter written with this object in view crossed in transmission another letter which was virtually a reply to it; for a Christian friend, Mademoiselle Malvesin in Bordeaux, to whom he had written, on the same day communicated her great desire to find an opportunity of devoting herself entirely to the service of the Savior, who had given himself for her. Shortly before this Elizabeth Fry had formed a society whose members made it their duty to visit the female prisoners in the St. Lazare prison. The president of this society soon found that a place of refuge was necessary for discharged prisoners. She asked Pastor Vermeil for advice, and talked with him about establishing such an asylum, but thought that the chief



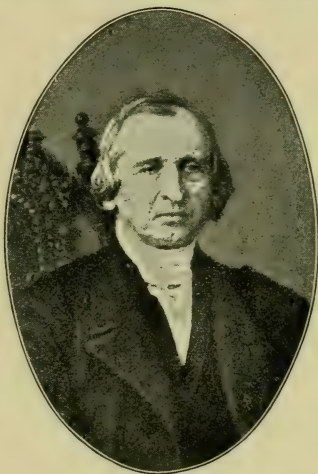
PASTOR ANTOINE VERMEIL.



difficulty would be to find a suitable person to take charge of it. She was deeply affected when Pastor Vermeil showed her the letter from his friend, and exclaimed, "Now that a deaconess is found, we must begin." They bought a house in the suburb St. Antoine, and furnished it with the assistance of friends. This institution was opened to the public on November 6, 1841. At first Mademoiselle Malvesin was alone. In a few weeks, however, several Sisters joined the movement. The first work attempted was the rescue of fallen women, a part of the building being set apart as a place of refuge for them. A flourishing Deaconess Institution sprang from this Magdalen Asylum. Soon influential friends were won for this work, and through their advice and help a Children's Hospital, and then a Training and Reform School for Girls, and ultimately a Woman's Hospital, were opened. After four years the building was found to be too small, and Mr. Vermeil succeeded, in a truly marvelous manner, in purchasing a suitable property at No. 95 Reuilly Street, which contained sufficient space for the erection of a grand Central Deaconess Institution for the Evangelical Church of France. The place, containing several acres, was covered with a number of buildings, and the whole was inclosed by a wall. It was offered for sale at 110,000 francs. The Roman Catholics had their eye on the place, and it seems like a miracle that Pastor Vermeil should have succeeded. In three days he had collected 70,000 francs, with which he made the first payment, and, in the providence of God, the rest was easily managed. Up to the present the principal branches of work have been nursing, the education of children, and the rescue of the fallen. The favor of God and man rested on this work, and the necessary funds came in such abundance that the work could be extended with each year. During the

revolutionary period of 1848 the institution struggled against hard times. On account of continued illness, Pastor Vermeil found himself compelled, at the close of the fifties, to withdraw from the control of the institution, he placed it in the hands of Pastor Louis Valette. He fell asleep in Jesus October 8, 1864. With his death the Deaconess Cause lost a warm friend, and a successful and faithful witness for Jesus Christ departed from this life.

Pastor Louis Valette was born in the village of Chêne-Thonex, on the border of Switzerland, May 24, 1800. As early as his eighth year he visited the school at Geneva, and in his eighteenth year he accepted a situation as tutor, which enabled him to assist his widowed mother. In 1827 he was called as pastor to the French congregation at Naples, where he labored with marked success for fourteen years. He returned to France on account of his health, and undertook the pastorate of the Church of the Augsburgian Confession of Faith in Paris. Here he formed an intimate friendship with Vermeil. When Vermeil was obliged to take a long vacation on account of his health, Valette took charge of the institution, and, upon the retirement of the former, devoted his whole time and energies to the Deaconess Work. Under his very capable leadership the institution received a mighty impulse, and he directed his attention especially to the



PASTOR LOUIS VALETTE.

training of deaconesses for parish work. On January 1, 1868, Mademoiselle Malvesin, the superintendent, resigned, after twenty-six years of activity, with the intention of devoting the rest of her strength to the founding and direction of a Girls' Asylum. In this she was also very successful, but returned to the Mother House two years before she was called, in the eighty-third year of her



MADemoiselle MALVESIN.

life, to the rest of the saints above. Her mantle fell on Sister Waller, who had come over from Holland in 1866, and who united in herself all the qualities of a successful superintendent.

The years of the Franco-Prussian War (1870-71) were years of especial trial and tribulation for the Deaconess Cause in France. The Deaconess Institution is situated in the Faubourg St. Antoine, a constantly smoldering hearth of revolution.

During the siege the Sisters remained faithfully at their post. In the school, which lies opposite the Mother House, they established a hospital, where the sick and wounded, without distinction of religious faith, were skillfully nursed by the deaconesses. Pastor Monod provided an ambulance with all the necessary equipment, which, with two deaconesses, followed the army, and did great service on the battlefields. After peace was restored, funds came in more freely, and it was possible to establish a hospital for women, which was opened to the public in September, 1873. But Pastor Valette was not per-

mitted to attend the dedication. His health had suffered through the hardships of the campaign and the excitement of the siege, and he withdrew from the superintendency of the institution in 1872. After a short illness he entered into the rest of the people of God on the twentieth day of October of the same year. Shortly before his death he uttered the words, "Everything with Jesus, everything in him, and everything for him." Under the inspiration of this motto this faithful servant of God had devoted his life fully and completely to the service of the kingdom of God. The directorship of the institution was now intrusted to the hands of four pastors, of whom two were members of the Reformed and two of the Lutheran Church. Pastor Dhombres replaced Valette as president, and in 1876 Pastor W. Monod was elected as his assistant. This devout and gifted divine remained in the service of the institution until 1901. He withdrew voluntarily in order that younger hands might take up the responsible office. When, in the year 1891, the institution celebrated its fiftieth anniversary, it had the satisfaction of looking back over a record of great usefulness. Its blessed influence was not limited to the great city of Paris, but extended over all France. The institution now has eighty-five deaconesses, and numerous branch houses and spheres of labor in all parts of France. The oldest deaconess, Victoria Duval, who superintends the House for Convalescents in Neuilly, celebrated the fiftieth anniversary of her own official connection with the work in 1899. The following branch institutions and stations are connected with the Mother House: 1. Branch institutions: Woman's Hospital, Christian Kindergarten, Reformatory for Older Girls, Reformatory for Young Girls, and a Training-school for the Sisters. 2. Fields of Labor: (a) In Paris—Parish nursing (St. Marie and Belleville),



Reformed School, Orphan Asylum, House for Convalescents, Asylum (François Delessert), Men's Hospital (Neuilly-sur-Seine). (b) Outside of Paris—Uzes: Protestant Hospital. Mazures: School for Young Girls. Orleans: Orphan Asylum for Girls. Orthes: Evangelical Asylum. Nanterre: Asylum for Old and Feeble Women. Marseilles: Protestant Hospital. Audincourt: Hospital. Montauban: Orphan Asylum. La Rochelle: Protestant Hospital. Livron: Industrial School. Clermont: Protestant Quarter of the Central Home. Cannes: Evangelical Asylum. Montauban: Hospital and Asylum for Old Women. Bordeaux: Asylum for Protestant Old Men. Versailles: House for Convalescent Young Boys. Lyons: Asylum for Old Women and Convalescents. Valence: Parish nursing.

In the year 1874 a second Deaconess House was founded in Paris by the Lutheran pastor, Felix Kuehne. In this he was assisted by a consecrated deaconess, Miss d'Haussonville. A number of women took part with him in the government and responsibilities of the work. Frequent changes of the directress, as well as removals from rented dwelling-houses, have been a hindering cause to this enterprise. Besides parish Deaconess Work and nursing, the Sisters preside over various institutions. The number of Sisters, however, is comparatively small.

#### THE DEACONESS INSTITUTIONS OF SWITZERLAND.

1. *The Deaconess Home of St. Loup* was founded in the year 1842 by Pastor Louis Germond. It was originally opened in Echallens, but transferred to St. Loup in 1852. In consequence of the ecclesiastical disorders which so deeply affected the Church life of Switzerland in the forties, the Deaconess Institution suffered much an-

tagonism. The hatred of opponents turned against it as "a fortress of Methodism" (!) and twice compelled it to close its doors. In 1848, Germond left his field of labor, in which he had been so greatly blessed, with a sad heart; but when, in the year 1852, he reopened the Home in St. Loup, near the village of La Sarraz, he was again able to look with glad hopefulness into the future. He departed this life September 11, 1866, and his son, Pastor Henry Germond, who had assisted his father in the superin-



DEACONESS HOME IN ST. LOUP, SWITZERLAND.

tendency since 1861, now continued his father's work until he himself, in the year 1881, fell asleep in Jesus. The present rector, Pastor O. Rau-Vaucher, was the immediate successor, and under his leadership the institution has had a prosperous growth, and its benign influence has spread over the whole of French-speaking Switzerland. The institution to-day numbers one hundred and eighty deaconesses, who are employed in the Mother House as well as in the branch establishments of St. Loup and in fifty-four outlying fields of labor. In the hospital

of Lausanne alone thirty-four deaconesses are employed. The institution is known and loved throughout Switzerland, and every year about two thousand people come together at St. Loup to take part in the glorious gospel services, which are held in the open air. When a Sister is received, she is not asked what Church she belongs to, but whether she has experienced a change of heart, and whether she lives in personal fellowship with the Savior. The picture on the preceding page shows the old house at the left, which is still used as the Mother House. Next to it is the Home of the Probationers, and between them is the parsonage, in which the rector lives. To the right is the Infirmary for Women and Children with chronic diseases. In front, but not visible on the picture, is the Rest Home for the Deaconesses, and in the background is an Institute for Scrofulous Children. Still farther back the roof of the Agricultural Building can be distinguished. Lately stations have been founded in Cannes, Turin, and Pinchat near Geneva. The annual disbursements amount to about 160,000 francs.

2. *The Deaconess Institution in Bern.* The first beginnings of the founding of this institution reach back to the year 1836. A Woman's Society was organized in this year, whose members took upon themselves the duty of visiting the sick and providing for the necessary nursing. The members of the society met every week for consultation and the exchange of experiences. But it was soon apparent that a hospital was needed, as many inconveniences and abuses were met with when the sick were nursed in their own homes. But now discord arose. Miss Sophia Wurstemberger, of Wittihofen, the most prominent member of the committee of ladies, moved that the control of the whole institution be given to one lady, and that she be held responsible for all its branches.

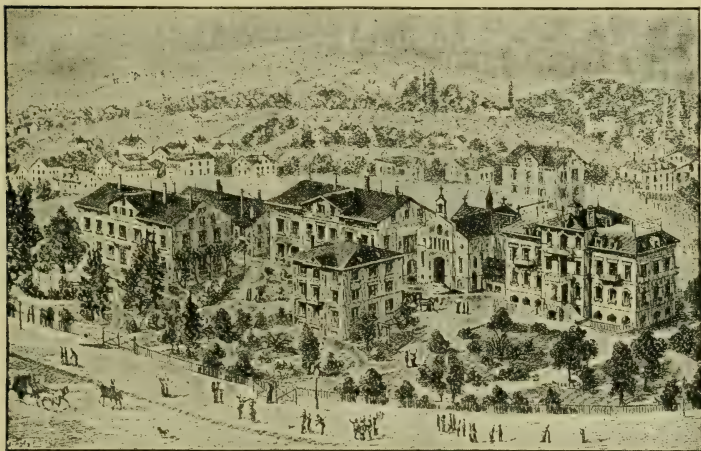
The other members of the society were in favor of dividing the household into its several branches and placing a lady separately over each, whose duty it should be to look after that part of the institution, without caring for the rest. The first plan was called monarchic, the second constitutional. As it was impossible to reach an agreement, Miss Sophia Wursterberger withdrew, and undertook a long journey (1842). She visited Kaiserswerth and Pastor Fliedner, who, admiring her for her culture and pleased with her deep piety, sought to win her for Kaiserswerth. But she went on to England, and remained for some time in the house of her friend, Elizabeth Fry. Returning at last to Switzerland, she firmly resolved to devote the rest of her life to the service of the poor and sick. In the meantime, by resorting to the casting of the lot, her plan of government triumphed, and she was elected to the directorship of the institution. But her parents refused their consent. It was something unheard of that a daughter of the nobility should leave her family, move into an inferior rented dwelling, and, in company with those of obscure social rank, sacrifice her life for the poor and the sick. After a long struggle, she obtained the consent of her parents, but with the positive declaration that she need expect no assistance from them. With very little money she undertook the work in a wretched dwelling in the Aarberger Lane. "The great day will disclose what self-denial she imposed on herself, what distress she endured, and what answers to prayer she experienced." After two years the dwelling was too small, and she rented another on the Brunngrasse, and in the year 1849 they were able to remove the institution into the Nydecklaube, where the Evangelical Society occupied the upper floors, partly for the book-trade and partly for preaching the Word of God. For eighteen years the in-



stitution remained in rented rooms; but in 1862 a house with garden was bought on the Altenberghoehe, and in 1864 a house in the city; in 1865, the adjacent place on the Hoehe called Blumenberg; in 1878, the adjoining building in the city; and in 1883, the country-seat Wyler, with one hundred acres of land for agricultural purposes, were purchased. In the year 1876 the institution was incorporated, and in 1878 Sister Sophia, who in the meantime had become the wife of the well-known "Father of the Deaconess Work," John F. Daendliker, was called to her reward in the full triumph of faith. The Deaconess Home received a new matron on the 17th of February, 1880, in the person of Miss Jennie Schnell (now the widow Daendliker), of Basle. Rev. J. F. Daendliker died on December 7, 1900. He was born in 1821, in Hombrechtikon, on the Lake of Zurich; in the fifties he took charge of the rapidly growing Deaconess Institution and Hospital in Bern. Daendliker's personal appearance was imposing; he was a thoroughly original, consecrated character, a philanthropist, and a practical Christian, whose death was deplored in remote circles. The institution to-day has three hundred and fifty deaconesses in seventy-seven different fields of labor, and deaconesses are employed in more than forty hospitals. The annual income is about 200,000 francs.

3. *The Deaconess Institution in Neumuenster near Zurich.* The origin of this institution takes us back to the fifties. It received its first impulse from a silver penny with the image of Zwingli, which was put in the collection-bag of the church at Neumuenster, along with a little poem in which the hope was expressed that, in the course of time, a Deaconess Home might result from this gift. Antistes Fuessle took up the thought, which had been on his heart for a long time, and persuaded the

Evangelical Society to carry it out. On March 5, 1857, Anna Sieber, of Neumuenster, daughter of a family connected with Fuessle, went to Riehen to study the organization of the Deaconess Institutions there. In June of the same year the Evangelical Society issued an appeal for subscriptions for the founding of an institution, which was so well received that within a year 54,000 francs were



DEACONESS INSTITUTION IN NEUMUENSTER, SWITZERLAND.

contributed, and in November, 1858, the newly-erected Deaconess Institution was ready for dedication. Miss Anna Sieber was installed as Sister Superior, and became widely known as Sister Nanny. The first year was a year of joy; but in the following year death first took away the first superintendent, Mr. Antistes Fuessle; then the first treasurer, Mr. Pestalozzi-Hoffmeister; and lastly, in the autumn of the same year, Sister Nanny. In the year 1862 Pastor Flury entered as spiritual adviser. On the eve of the Christmas celebration, in the year 1868, a

whole country-seat in Hottingen, with commodious dwellings and a beautiful park, was presented to the Directorship, for old people of both sexes, for convalescents, and for the recuperation of deaconesses, besides 20,000 francs in cash for the regular work of the institution. The dedication and occupation of the Home for Old People occurred June 6, 1869. At its twenty-fifth anniversary the institution could already boast a magnificent group of affiliated institutions and stations. Pastor Flury retired, and Pastor C. Brenner was called to take his place as rector. He still fills this position with great wisdom; but in the last five years he has had the assistance of another clergyman in the person of Mr. Ebinger. The institution has two hundred and thirty-eight deaconesses, of whom one hundred and seventy-eight are, and sixty are not, consecrated. The institution has four branches and seventy-four fields of labor, as follows: 26 hospitals, with 144 deaconesses; 8 infirmaries and charitable institutions, with 18 deaconesses; 35 parish Nursing Stations, with 40 deaconesses; 1 Children's Rescue Home, with 7 deaconesses; 4 lodging-houses for servant-girls. The income for the last year was 242,000 francs.

4. *The Deaconess Institution at Riehen, near Basle*, was founded in the year 1852, at the suggestion of the well-known Papa Spittler. The president of the City Council, Mr. Bischoff-Respinger, stood at the head of this institution for twenty years, while for twenty-seven years the head deaconess, Trinetta, was the soul of the Home. The assistant clergyman and fellow-worker, Pastor S. Barth, published a sketch of her life, under the title "Sister Trinetta." In 1876, when the number of deaconesses had already reached one hundred and twenty, Theodore Fliedner, a son of the father of Kaiserswerth, who had been a German pastor in London, was called as rector

to Riehen. But after three years he withdrew, and accepted (1879) the management of the Paul-Gerhardt-Stift in Berlin. But the house is beholden to him for many improvements in its organization. Sister Trinetta died in the same year. So the year 1880 brought not only a new deaconess superintendent, but also a new rector. The latter was found in the person of Pastor Kaegi, who has proven himself to be extremely well adapted for this important post. The whole number of deaconesses is three hundred and thirty-nine. Of these the great majority are employed in eighty-four stations and thirty-five different hospitals.

#### THE DEACONESS HOMES OF HOLLAND.

There are not only a large number of Mother Houses in Holland, but in no other country has the work so remarkable a previous history. In Holland and England Pastor Fliedner received his first inspiration, of which he himself relates the following: "In June, 1823, I began my collecting tour of fourteen months through Holland and England. The Lord greatly prospered this journey in a temporal way, so that I was enabled to collect quite a large capital. But as he, in his overflowing love, gladly blesses his servants in more than one way, he bestowed on me a much greater spiritual blessing on this journey. In both of these countries I became acquainted with a number of benevolent institutions for both the body and the soul; schools, and educational institutions, poorhouses, orphanages and hospitals, prisons and societies for the improvement of prisoners, Bible societies, Missionary societies, etc., and I noticed at the same time that all these institutions and societies were created and sustained by a living faith in Christ. The perception of the rich rewards of this faith, and its impulse of love, greatly

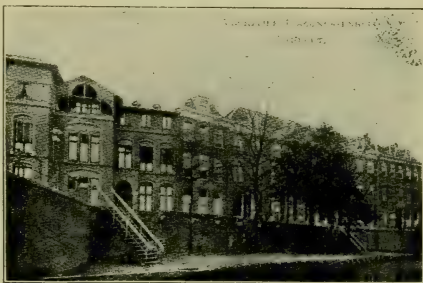


strengthened my own very weak faith. . . . I returned home in August, 1824, filled with admiration and thankfulness that I had been permitted to see these great miracles of evangelical faith, but also with deep shame that we men of Germany had permitted the women so far to outstrip us in Christian charity, and especially that we had cared so little for the prisoners." When Pastor Fliedner visited Holland for the second time in 1827, he became still better acquainted with the Deaconess Work, as it was then conducted, and writes as follows: "In the churches (of the Dutch Mennonites) there are deaconesses who are elected and controlled by the Official Board of the Church, and whose duty it is to look after the poor of their own sex. They visit the huts of the poor, distribute what clothing they have received, see that the girls find employment as servants, etc. Neither they nor the deacons are paid; they belong to the most respectable families of the Church, and they undertake this work, which requires considerable sacrifice of time, etc., with the greatest readiness. Other Evangelical Confessions ought of right to imitate this praiseworthy and Christian practice."

From another source we learn that parish deaconesses were at work in Holland as early as the Reformation, and therefore it is pleasant to know that in Holland the Churches of to-day have not fallen behind their predecessors, and that so many large and flourishing institutions are to be found, several of which are little inferior to the Mother Houses in Germany. Foremost among them is the Deaconess Institution of Utrecht.

*The Deaconess Mother House of Utrecht.* This institution was founded in 1844 by several women. The widow of Zuylen Van Nyevelt, Lady Van Tuyll Van Serooskerken, Lady Van Reede Van Oudshoorn, and Lady Van

Boetzelaer, of Utrecht, organized a Deaconess Society and issued an appeal to Christian women for help. They immediately sent two deaconesses to Kaiserswerth for training. When these returned, in November, 1844, a little house was ready to be opened as a hospital. The number of Sisters grew rapidly; but in the year 1847, during an epidemic of typhoid, three deaconesses, as well as the physician of the hospital, died, and a number of deaconesses recovered very slowly. The head deaconess, Mej. A. H. Swelengrebel, deserves great credit for long years of faithful service in the institution.



DEACONESS HOME IN UTRECHT.

In the year 1849 the institution was removed from Breed Strauss to Oude Gracht and Wij Strauss. This piece of property was looked upon from the start as a desirable location, but it could not be purchased until after the death of the owner. After a few years, however, the house was too small, and, as the means for enlargement were lacking, the deaconesses undertook out of their own means to build an extension, in which they also provided for a roomy chapel. The dedication took place on the 27th of July, 1856. Another addition was made when two adjacent houses were bought, which were to be used as an isolating barracks, and were called "Little Bethesda." In the year 1860 Mej. H. F. De Meij Van Alkemade built a Children's Hospital with her own means, and presided over it with great success, until, in 1873

death called her from the scene of her labors. In 1875 a Rest Home for the Deaconesses and an Old Ladies'



EVANGELICAL DEACONESS HOME IN THE HAGUE.

Home were built on the grounds of the institution. The Bethany Hospital was considerably enlarged in 1889, a clinic, a ward for men, and a number of rooms for the

deaconesses being provided in the extension, and now the hospital is one of the best equipped sanitariums in the Netherlands. The institution has twenty-seven consecrated deaconesses, forty-three probationers, and twelve on preliminary probation. Countess Anna Von Bylandt Rheydt is head deaconess.

*The Deaconess Home in The Hague.* The origin of this institution is to be traced to the well-known Dr.



THE DEACONESS HOME IN THE HAGUE.

Basting, who, in the year 1864, published a pamphlet under the caption, "A Voice of Warning for my Fatherland." He showed how important it was that competent nurses should be trained in times of peace, in order that they might be ready in case of war. His appeal was not in vain. Forthwith several ladies made a modest beginning, and as early as the following year (1865) a building was purchased and dedicated. The first deaconess superintendent was Madam D. Bornovo. From the beginning this institution had many influential friends, and the Queen of the Netherlands was its protector and munifi-



cent patroness. The house, which was occupied in 1865, was greatly enlarged in 1870, and seven years later the foundation was laid for a beautiful new building, which was occupied in 1879.

The institution to-day has fifty deaconesses (including the probationers), and five of them are engaged in parish nursing. The annual income is \$25,000, and the principal building, of which a view is given, is a massive structure, with all modern equipments. The management of the institution is almost entirely in the hands of the deaconess superintendent, who is assisted by several of the older deaconesses and by a committee of ladies. Miss Van Soeterwoude is the head deaconess, and the clergymen of the institution are Dr. J. G. Knottnerus and Dr. G. A. Rademaker.

Besides the Deaconess Institution the Board of Management controls the following establishments: 1. A sanitarium for old ladies and for wornout deaconesses. 2. An isolating station. 3. A Home for the deaconesses who are on preliminary probation. 4. An isolating division for nervous diseases. 5. A Deaconess Home.

*The Deaconess Home in Haarlem.* In the year 1874 Miss A. J. M. Teding Van Berkhout took the first patient into her house, and six years later (1880) a building was erected in the garden of this house for the treatment of epileptics. This institution received the beautiful Scriptural name of "Zoar." As the building soon became too small, Miss Teding appealed to a number of Christian friends for help. Thus a society was formed which devoted itself enthusiastically to this branch of Christian benevolence, and in a few years it had erected three buildings for epileptic women in Haarlem, and three buildings for epileptic men near by in Heemstede. Pastor L. H. F. Creutzberg was installed as rector of the institution in

1885. He was soon convinced that deacons were necessary for the care of epileptic men, and in this Pastor Von Bodellschwingh, of Bielefeld, came to his aid until a Deacons' Home could be built and a male diaconate provided. The management succeeded in purchasing a beautifully situated manor-house "Meer en Bosch," and fitted it out for the male nurses.

Pastor Creutzberg found himself compelled as early as 1890 to resign his office on account of his health. His successor was Pastor J. L. Zegers. In the year 1887 Miss A. J. M. Teding Van Berkhout founded a



THE DEACONESS HOME IN HAARLEM.

Deaconess Home, the management of which she laid in the hands of a committee, she serving as a member of the committee. Miss Aletta Lamberta Hoog served as the first head deaconess. So prosperous was the work that in the following year the neighboring house was bought and a Children's Home begun. In the year 1889 the number of deaconesses had grown so rapidly that several of them could be sent to Amsterdam for parish work. This was the beginning of the Deaconess Institution in Amsterdam. In the year 1893 a new hospital

building with the latest improvements was erected. In 1894 the organization of a Rescue Home for Fallen Girls was undertaken in Haarlem, and in 1897 the management of the Home for Old People and Incurables in the neighboring Hillegom assumed. In this year, also, an isolating barracks was built on the grounds of the institution, which had been enlarged. The management of the institution controls at present numerous buildings, and



DEACONESS HOME IN ARNHEIM.

the work has grown in all directions in the most gratifying manner. Including the thirty-five probationers, the institution has fifty-six deaconesses. Connected with the hospital, in which five hundred patients have been nursed and one hundred and seventy-one operations performed during the past year, is a clinic. The institution has three buildings in Haarlem—"Bethesda," "Sarepta," and "Shiloh;" also three buildings in Heemstede—"Zoar," "Salem," and "Ebenezer." Besides this, the deaconesses nurse in several parishes; namely, Hillegom, Beesa,

Brenkelen, Doorn, Nymegen, and Zeist. They also have charge of a summer station in Zandvoort. For several years an interest has been awakened in the Institution for Foreign Missions, and several deaconesses have been sent to the Dutch East Indies. The monthly organ of the institution is "Het Diakonaat."

*The Mother House in Arnheim.* The establishment of this institution had its origin with the consistory of the Reformed Church of Arnheim. The Home was opened on the 3d of August, 1884. Mother Johanna Van Ness is the first deaconess superintendent. The management of external affairs is in the hands of a Board of Directors. The house, which originally had room for twenty-four patients, has been enlarged to a capacity of one hundred and forty. The isolating ward lies to the rear of the hospital. Only a short distance away is the Old Ladies' Home, and near by is the parsonage, in which several rooms have been fitted up for cripples. In another part of the beautiful grounds is the Rest Home for sick and wornout deaconesses. Fifty-five deaconesses, including the probationers, belong to this institution. Pastor D. Disselhoff, son of the late Dr. Disselhoff, of Kaiserswerth, was for a long time rector of the institution. In September, 1900, he accepted the call as co-rector of Kaiserswerth, and moved thither. The vacant place was filled in March, 1901, by Pastor A. M. Knotterus. Seven deaconesses are employed as parish nurses in different towns, and one has charge of the Children's Hospital. The queen's mother has been a patroness of the institution since its inception. During the past few years the buildings have been considerably enlarged.

*The Deaconess Mother House in Groningen* was founded in 1888, and has now fifteen deaconesses. To



judge from the reports, an extraordinary work has been accomplished in spite of the fact that the number of deaconesses has remained small. For instance, in the past year nearly four hundred patients were nursed and two hundred and forty-seven operations performed. In round numbers the income and disbursements amounted to 20,000 francs.

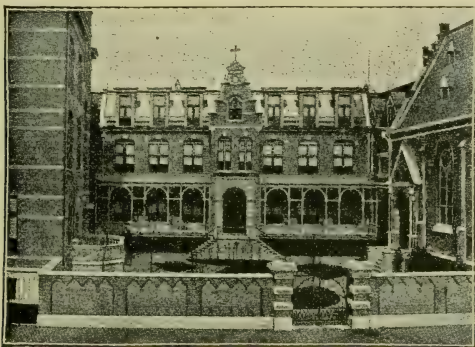


DEACONESS HOME AND HOSPITAL IN AMSTERDAM.

*The Lutheran Deaconess Mother House in Amsterdam* was founded in 1880, and now numbers forty-five deaconesses. The Reformed Deaconess Institution, also in Amsterdam, which was founded in 1891, erected a large Deaconess Home immediately contiguous to its hospital in 1899. The number of deaconesses, including the probationers, is forty-five.

*The Deaconess Institution in Rotterdam* was founded September 22, 1892, and the first head deaconess. Mevr.

De Wed J. Baljon, was installed on the same day. The organization of this institution is to be traced back to the labors of two parish deaconesses, who had up to that time been employed in Rotterdam. Two ladies, who wished to remain unknown, donated a splendid house for deaconess purposes, and furnished it in the most elaborate style. Not even a collection was permitted on the day of dedication. All contributions which came unsolicited were used for the endowment of a free bed.



THE LUTHERAN DEACONESS HOME IN AMSTERDAM.

Of the seventeen probationary deaconesses, after the lapse of five years, only two were consecrated. In 1896 the institution was considerably enlarged by the erection of a large annex, which contains a ward for male patients, a polyclinic, and a number of rooms for the Sisters. The hospital has room for twenty-seven beds, but is too small for the present requirements. Several Sisters are parish nurses, and others nurse in private families.

*The Zeeland Deaconess Institution* was founded June 13, 1900. A number of pastors met on April 17th,

and again June 13th, in Middelburg. At their second meeting they organized a Deaconess Society, and decided to establish an institution. Especial stress was laid on parish work. So far, the number of Sisters is small, but they work with great faithfulness and devotion among the poor fishermen's families, who are very numerous in this locality.

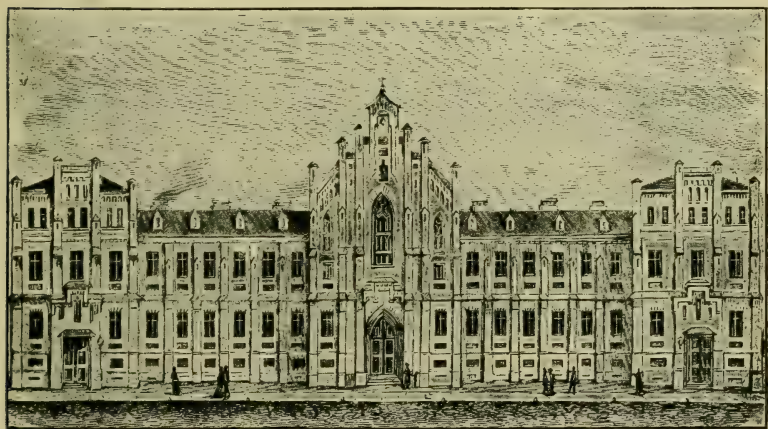
A number of Deaconess Institutions have been founded lately, but have not yet advanced beyond the first stages; for instance, the Lutheran Deaconess Institution in Zwolle, the Hospital in Scheveningen, the Institutions in Leyden, in Breda, and in Lemoade, and the Rest Home in Zeist.

In 1866 several Mother Houses in the Netherlands formed a Conference under the title "The United Deaconess Conference of the Netherlands."

#### THE DEACONESS HOMES OF RUSSIA.

*The Deaconess Mother House of St. Petersburg*, the capital of the Russian Empire, grew out of the Evangelical Hospital, which was founded in 1859. Pastor Theodore Schaefer describes its origin as follows: "In a rented frame house, diagonally across from St. Ann's Church, the first Evangelical Hospital found a home. Dr. Karl Von Mayer, a young and devout physician who had studied the Deaconess Cause in Germany, ruled here with a strict hand as physician, but as a director was deeply respected on account of his tireless zeal and warm devotion. His wife, who was especially fitted by previous experience to preside over the internal affairs of the institution, was equally loved and revered. Yet her period of usefulness was limited to two and a half years. She died of consumption, and Sister Angelica Eschholz succeeded her as deaconess superintendent. In

prosperity and adversity Mayer was equally indefatigable in his devotion to the interests of the young institution. His zeal and especial fitness enabled him everywhere to gain the public ear, arouse interest, secure funds, and win friends for the good cause. The assistant physician, Dr. T. Von Berg, proved himself eminently fitted for the medical work. The number of patients, and with the amount of work, grew to such an extent



DEACONESS HOME AND HOSPITAL IN ST. PETERSBURG.

that only the most capable of the Sisterhood, and they only by the most strenuous exertion, were equal to the task. Mayer was aware of the incipient danger which threatened the great cause that lay so near his heart. In the misproportion of hospital work to the available help he saw a proof that if the hospital were given prominence at the expense of the Deaconess Cause, the latter would be in danger of extinction. This was a thought he could not tolerate, for his first concern was for the



Deaconess Home, and he was fully convinced that even the hospital could not remain as an Evangelical Hospital and fulfill its purpose unless a Deaconess Home were provided.

On the 2d of June, 1875, Pastor Kersten was installed as rector; but as the differences between Dr. Mayer and the Board of Managers were not yet settled, he found it difficult to maintain his position. After several years he therefore resigned, and accepted a call to the Church of Jesus in St. Petersburg. At last came the inevitable crisis. Dr. Mayer moved, on May 21, 1878, that: "The chief interest shall center in the Deaconess Home, and the Evangelical Hospital shall cease to be an independent institution. It shall be the hospital of the Deaconess Home; the director of the Deaconess Institution shall be the director of the Evangelical Hospital, the deaconess superintendent shall be his assistant. The chief physician may designate the treatment, but not the spirit of the Home." At the same time, Dr. Von Mayer notified the Board of Managers that his future connection with the institution would depend on their adoption of his resolution. The result was that a resolution was adopted placing the hospital and Deaconess Home on a relation of equality to each other. Under the circumstances, Dr. Mayer was bound to withdraw from the directory according to his own declaration. With this it was decided that the two co-ordinate institutions, the hospital and the Deaconess Home, should exist under the same roof. In this respect this institution differs from all other Deaconess Mother Houses in Europe. Dr. Von Mayer lived only five years after his withdrawal. On the 26th of July, 1883, this meritorious and great philanthropist, who had devoted the best years of his life to this institution, fell asleep in the Lord.

Acting Counselor of State Dr. Otto Von Gruenewaldt was chosen director of the hospital, and Pastor Nicolai Von Ruckteschell as rector. Hospital and Deaconess Home now retained a co-ordinate relation.

From the above-mentioned frame building, in which it was begun (1859), the institution was removed to the splendid building, which is shown on page 233, in 1873. This is a Gothic brick structure, an ornament of the imperial city. Both in the arrangement and furnishing of the rooms it was sought to preserve the character of the family home as much as possible. The building, complete with furniture, cost nearly 200,000 rubles. This example has been followed, not only in Moscow, which received its directress from the Deaconess Home of St. Petersburg, but also in Warsaw and Odessa. However, there are no Deaconess Homes connected with these hospitals. When Dr. O. Von Gruenewaldt left the residence, Counselor of State Dr. Frankenhaeuser took his place, after Pastor Fü Von Busch had already been installed, September 17, 1889, in place of Rector Von Ruckteschell, at present pastor of the Church of Peace, in Eilbeck, near Hamburg. In 1895 the institution was substantially enlarged by the erection of an extensive barracks in honor of Her Majesty the Empress Maria Feodorowna, and perfected by putting in an operating-room which fills all the requirements of modern surgical science.

At the twenty-fifth anniversary of the accession of Emperor Alexander II, a fund of 38,000 rubles was created as the "Alexander Jubilee Endowment" for the maintenance of six free patients, in memory of this noble patron of the institution, who presented Ligowka Island, with all its buildings, to the Evangelical Hospital, when, at the expense of the Grand Duchess Alexandra

Josephowna, thirty officers were taken in for treatment after the Turkish War. He often visited the institution in company with the empress, once bringing with him nearly the whole of the imperial household.

In the last twenty years the institution has had a quiet and gratifying growth, although there have been several changes in the office of the deaconess superintendent. Since its organization fourteen thousand patients have been nursed in the hospital. The deaconesses (including probationers) now number forty-two. In addition to the Mother House must be noticed a primary school, a Children's Asylum, and the Rest House. Several deaconesses are also engaged as nurses in private families and in parish work. On the 10th of December, 1901, it was decided to erect on the valuable piece of ground adjacent to the other hospital, which had been left them by the City Board, a second modern hospital, to contain twenty-five rooms. The sum of 116,000 rubles is to be expended upon it. The trustees appealed to the public for aid. To-day the structure stands completed and elegantly furnished. The rector of the Deaconess Home and pastor of the Church of the hospital is Dr. F. von Busch; the head deaconess, Mrs. I. Behm.

We make the following extracts from the conditions laid down for admission to the Sisterhood: "As a rule, the age must not be under eighteen or over forty years. On entering, the applicant remains on a preliminary probation. The shortest term of the preliminary probation is six weeks, the longest six months. Then they enter the ranks of the probationers and assume their garb. When they have proven themselves worthy, they receive the confirmation of the Church and enter on the calling of a deaconess. During the first year the probationers receive free board and lodging; at the expira-

tion of this time they also receive clothing and pocket-money. The Mother House provides for all necessities of the deaconess, including their support in old age or when incapacitated for active service."

*The Deaconess Mother House in Helsingfors* was founded in September, 1867, by the wife of Colonel Karamzin, at her own expense. Up to this time the female diaconate was entirely unknown in Finland. Finland had passed over from Sweden to the Russian Empire in 1806, and as all religious activity of the laity was treated with great distrust in Russia, it received the same treatment in Finland. On her extensive travels through Germany, Madam Karamzin became acquainted with the Deaconess Cause, and promised Pastor Fliedner that she would found a Deaconess Institution on her return to her home. She kept her promise, and opened a small hospital in a rented house. A widow, Mrs. Amanda Cajander, was appointed superintendent. She had received a thorough training in the hospital in St. Petersburg, and, besides the management of the hospital, presided over a Children's Home, which she founded in 1869. As the Finns are very slow to adopt anything new, the growth of the Deaconess Institution was likewise very slow. The pastors remained its best friends. In the year 1875, however, a Deaconess Home was secured through the liberality of Madam Karamzin, which also served as a hospital. The work in the Children's Home was also continued, parish nursing introduced in a country town, and the poorhouse of the Province intrusted to the management of the deaconesses.

The greatest hindrance with which the institution constantly had to contend was the lack of appreciation for the object of the Deaconess Work, and the consequent lack of young women who were willing to devote



themselves to the calling. There is still much uncertainty as to how parish nurses should be trained, and many are of the opinion that the communal principle of Fliedner's system is out of harmony with modern views of freedom and independence, and that therefore a different form of Deaconess Work should be introduced in Finland. Many are in favor of training the Sisters on the principle of the Evangelical Diaconate Association in Germany. The former professor, H. Rabergh (at present bishop), from the beginning showed great interest in the work, and for a time even took up his residence in the Deaconess Home. The Mother House had no rector of its own until 1893, when Pastor C. G. Olsoni was chosen. The institution then made very rapid progress, although the increase in the number of deaconesses has not been in proportion to the needs of the work. The city of Helsingfors donated a suitable building site, and in the year 1897 two new buildings, a hospital and a Deaconess Home, were ready for dedication. The site of the institution is very fine, affording a wide view of the sea. The Deaconess Home, with the church belonging to it, is connected with the hospital by a covered passage. The latter is furnished with all modern conveniences, and has a capacity for seventy-five patients. In the year 1900 the number of patients nursed was 1,039; days and nights of nursing, 31,444. The number of deaconesses is fifty. The income during the last year amounted to 154,311 francs. Pastor G. A. Palmroth has been rector since 1899. The deaconesses are stationed in fourteen fields of labor, as follows: 1. In six hospitals (one of which is the Lepers' Asylum near Helsingfors); 2. Parish-nursing in six parishes; 3. Ministering to the poor in four districts; and 4. Managing a poorhouse in a country village, founded by Madam Karamzin.

*The Evangelical Lutheran Deaconess Institution in Reval* was opened on the 23d of May, 1867, with the assistance of three deaconesses from Neuendettelsau. Pastor Nicholas Von Stackelberg had received a great amount of information and encouragement during a former sojourn in Neuendettelsau, and presided over this institution for many years with zeal and discretion. Unfortunately it seemed necessary, after the first four years, to recall the deaconesses from Neuendettelsau on account of their health, thus leaving the management to depend entirely on its own resources. It succeeded in gaining a suitable deaconess superintendent in Miss Theresa Von Mohrenschildt. But the development of the institution was hindered in the same way as it was in Helsingfors. Financially the institution received extraordinary support through a legacy of 100,000 rubles from Mr. August von Kursell, who died in 1878. This made it possible to improve the buildings considerably, and to extend the fields of labor. The present rector is Pastor G. Bergwitz, and the institution has forty-two deaconesses, of whom twenty-four are consecrated. The work of the institution covers the following branches: Three affiliated Homes, the hospital of the Mother House, an Asylum for Imbeciles, and a Children's nursery, with courses of instruction for children's nurses. Fields of labor: 1. Two hospitals, with twenty-five deaconesses and preliminary probationers; Reval: the hospital (23); Asylum for Imbeciles (2). 2. Children's nursery, with two deaconesses. 3. Nursing in ten parishes, with seven deaconesses, of which seven are in Reval, with four deaconesses, one in Ampel (Esthonia), one in St. Catherine (Esthonia), and one in Fallia (Livonia). 4. Magdalen Asylum in Reval, one deaconess.

*Evangelical Maria Deaconess Home in Riga.* This

institution was founded, in 1866, by Baron R. Von Ungern-Sternberg, Counselor of State L. Kaestner, Dr. Henke, and Pastor Loesewitz. The latter accepted the management of the institution, and Deaconess Anna Eysold was the first deaconess superintendent, filling the office for eleven years with entire satisfaction. In the third year a house was bought for 9,000 rubles, and nearly paid for, thus securing a permanent home. The growth of the institution was very much retarded by a clash of principles. The question in dispute was whether the chief physician or the rector of the institution was the highest in authority. This dispute was settled in 1872 by electing a rector exclusively for the institution. From this time on, for many years, the institution was unfortunately involved in heavy debts, from which it was unable to extricate itself until the last few years. To-day the institution has forty-two deaconesses, of whom twenty-seven are consecrated. Two Branch Homes and eleven fields of labor are connected with the Mother House. One-half of the deaconesses are employed at the stations. Pastor Zinck is rector, and Deaconess A. Pell is deaconess superintendent. The property is valued at 95,404 rubles, and the receipts and expenses of the last year were 24,000 rubles.

*The Deaconess Institution "Bethel" in Wiborg* was dedicated September 29, 1869. This institution is the result of a large donation made by the Hackman family. In reality the institution grew out of a Children's Asylum. A deaconess was at the head of the asylum from 1868 to 1882. Driven by necessity, she opened a hospital with ten beds, and in this way provided the possibility of furnishing the deaconesses with the necessary medical training. As early as 1873 a large house was occupied and dedicated as a Deaconess Institution. In 1879 a

children's school was opened, and in 1881 a second school for small children was established. Ten deaconesses are at present employed in seven different fields of labor. The institution is situated in a beautiful garden, is free of debt, and has an interest-bearing capital of \$25,000.

*The Alexander Asylum in Sarata.* This institution was founded in 1865 by the following pastors: Behning, Becker, and Bienemann. In commemoration of the rescue of Emperor Alexander II, on April 4, 1866, the title Alexander Asylum was adopted. Four deaconesses from Neuendettelsau were connected with the institution till 1871, after which time the work was carried on by native talent only. During the Turkish War (1877-78) the institution co-operated with the Society of the Red Cross on the field by sending three nurses. In 1883 the present stately building was dedicated. The institution has thirty Sisters, and its income for the year 1900 was \$5,200. The deaconesses are employed in twelve fields of labor.

*The Deaconess Home in Mittau* is a daughter of the Mother House in Dresden, and it owes its origin (1865) to the liberal financial support which that institution received from the Countess E. Von Medem. This institution contended with various difficulties until, in 1880, Pastor L. Katterfeld, at that time pastor of St. John's Evangelical Church, took control. His wife, being in thorough sympathy with her husband's work, presided as matron. The institution now has forty-two deaconesses, employed in seven hospitals and in nineteen different fields of labor. The annual income amounts to \$14,000. The organ of the institution, "Der Bote," promotes an intelligent appreciation of the work, which has taken deeper root in the last few years. The chief hindrance proves to be the continual lack of deaconesses.



## THE DEACONESS CAUSE IN AUSTRIA-HUNGARY.

*The Mother Home "Bethesda" in Budapest.* There are two prominent Mother Houses in Austria-Hungary, one in Budapest and the other in Gallenkirchen (Upper Austria). The Deaconess institution in Budapest was the first benevolent institution organized by the Home Mission of the Evangelical Church in Hungary. For two



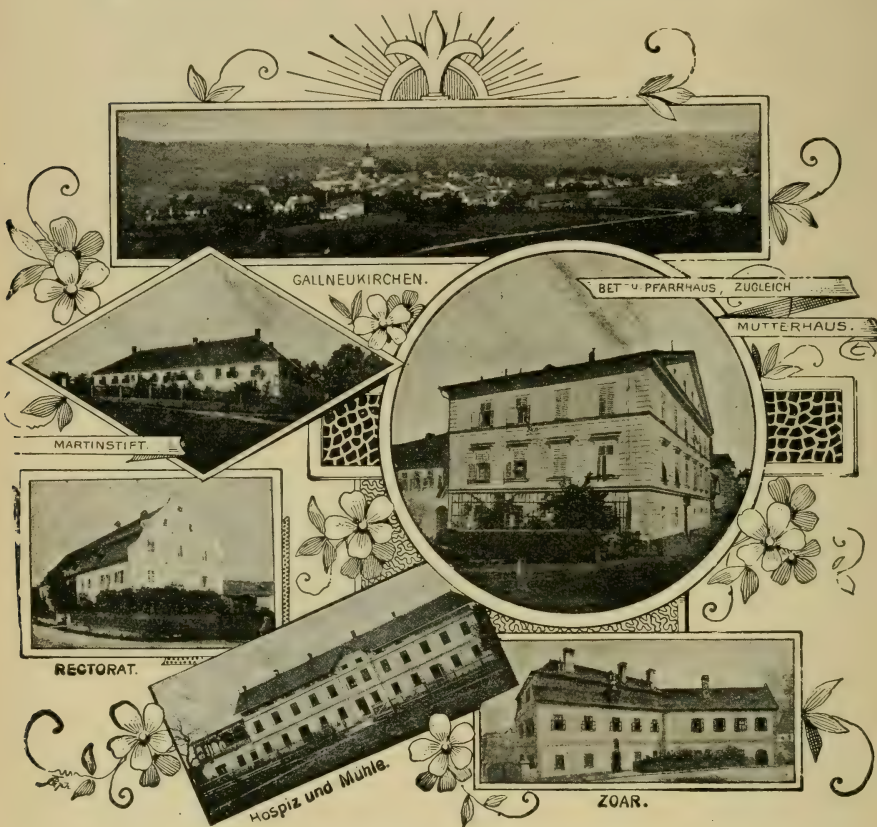
DEACONESS HOME "BETHESDA," IN BUDAPEST.

hundred years the Protestant Church of Hungary suffered from severe persecution. When, at last, in the middle of the last century, the times had become more settled, it was possible, through an encouraging gift from Scotland, to entertain the thought of establishing a Deaconess Institution. Four deaconesses, for whom application had been made in Kaiserswerth, arrived in Budapest in 1866, a year after a house had been fitted up for the reception of patients. This was during the war be-

tween Prussia and Austria, and the little hospital was filled with wounded soldiers during the first weeks. But this served to advertise it far and wide. After two years the opportunity offered itself of securing a commodious house in the midst of a large garden, at a reasonable price. After the lapse of two more years the first half of the purchase money was paid. The city authorities, however, then confiscated the whole property for the purpose of laying out a street, and paid for it an amount large enough to enable the management to purchase a more suitable property and furnish it in the most satisfactory manner, free of debt. The German Reformed Church, which had originated the institution, was now able to establish an Orphans' Home, to be managed by the deaconesses. Through these two institutions a Protestant center of evangelization was created in Hungary, which has proven a great blessing to that country. The greatest difficulty with which the Deaconess Institution contends is the lack of deaconesses, the supply having been almost exclusively drawn from other countries. Lately, however, Hungary has supplied some native candidates, and the Deaconess Cause will therefore see greater successes in the future. The twenty deaconesses are employed in four different fields of labor. Pastor Biberauer has been the rector for the past two years.

*The Evangelical Deaconess Institution in Gallneukirchen.* The beginning of this prosperous institution, which, as will be seen in the illustration, embraces a number of respectable buildings, is to be traced back to the religious awakening which came to Upper Austria under the leadership of the Catholic clergyman, Martin Boos. Several evangelical congregations were the result of that revival, and the one in Gallneukirchen, in 1872,

purchased of Prince Stahemberg the former government "court" or "guardhouse," in which the followers of Boos had often been tried and condemned. Here the Dea-



DEACONESS MOTHER HOUSE, GALLNEUKIRCHEN.

coness Institution was opened by the entrance of two deaconesses who had received their training in the institution at Stuttgart. Very soon a separate hospital was erected, and from this center the work soon spread over

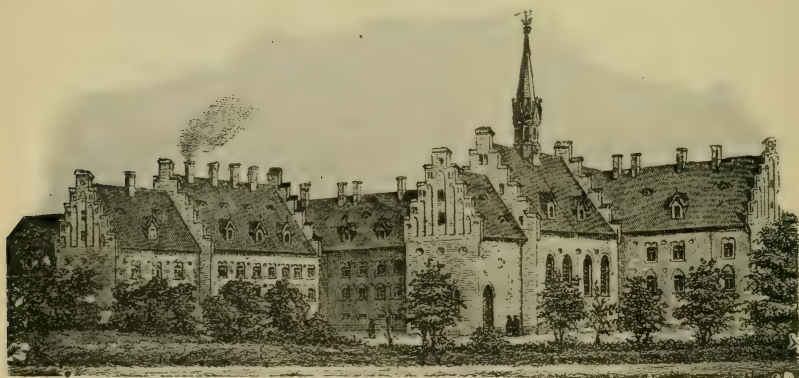
many towns in Austria. In Meran, Tyrol, after the new Evangelical Church had been dedicated, two deaconesses were installed as parish deaconesses, December 13, 1885. The first inducement to establish this institution came from the gift of a former deaconess, who gave the pastor the sum of 10,000 marks. An addition to the Mother House in Gallneukirchen was finished in 1880. In April of the same year the building of an Orphan and Rescue Home was begun in Reckersdorf, and on the 4th of October, the anniversary of the name of the emperor, this building, brought by the Evangelical Church as a thank-offering to God for the grant of religious toleration, was dedicated to its benevolent object. To-day a walk through Gallneukirchen would lead past a large number of institutions which were begun in faith, and now enjoy a happy measure of prosperity. Besides the Mother House we find Zoar, an institution for children; the Martin's Institute, an establishment for epileptic idiots; an Orphanage, a Rescue Home, and a Book Depository. The Mother House has fifty-seven deaconesses, who are stationed in ten hospitals and eighteen other fields of labor. The annual income in round numbers is \$15,000.

#### THE INSTITUTIONS IN DENMARK, SWEDEN, AND NORWAY.

*The Deaconess Home in Copenhagen.* When, in the year 1888, this institution celebrated its twenty-fifth anniversary, it was with sincere joy over the magnificent edifice occupied by the Mother House with its one hundred and fifty deaconesses. The first impulse to the organization of this institution came from the royal family. Princess (afterwards Queen) Louisa, as well as the widowed queen, Caroline Amelia, were interested in the Deaconess Cause, and through their in-



fluence the institution was organized in 1863. In his younger years the well-known Bishop Martensen was at the head of this institution, and it owes its prosperous development more to him than to any other person. His Excellency, Privy Counselor Classen, was connected with the institution from the beginning as president of the Board of Directors. Through the influence of the court and of other influential persons, who from the beginning



DEACONESS HOME IN COPENHAGEN.

took an active interest in its affairs, this institution never lacked the necessary means nor the good will of the public. In the year 1891 it suffered a grievous loss in the death of its first and most experienced deaconess superintendent, Louisa Conring. Sophia Zahrtmann was elected to fill her place. Another serious loss for the institution came with the death of its honorable founder and protectress, Queen Louisa (September 29, 1898). Up to her last breath she watched over the welfare and progress of this institution with indefatigable devotion and great faithfulness, and sacrificed much time

and money in its welfare. The income of the institution is increased by a general collection from the Churches, which is taken annually. The expenses for the year 1900 were 234,347 crowns. One hundred and ten fields of labor and twenty-one hospitals are connected with the Mother House. The seven Branch Institutions include a Crib, a Kindergarten, a Boys' and Girls' School, a Girls' Home, an Infirmary, and a Colportage Society. Four branches are in the country, among them a Home for Epileptic Girls and a Women's Rescue Home. In many towns of Denmark, as well as in numerous country parishes, the deaconesses are employed in parish work as well as in hospitals and poorhouses, kindergartens, boys' and girls' schools, and benevolent institutions of different kinds. To-day the institution has two hundred and seventy-five deaconesses, of whom one hundred and fifty-nine are consecrated.

*The Deaconess Mother House in Christiania.* This institution was founded in 1868. The first deaconess superintendent was Cathinka Guldberg. She received her training in Kaiserswerth, and was employed in the hospital in Alexandria for several years. The beginning of this institution may be traced to the publication of several articles in the Norwegian "Kirchenzeitung," in the years 1857-58. These articles referred to the prosperous institutions in Germany, and, as a result, the Society for Home Missions in Christiania resolved to take action in the matter. Pastor Broon made a number of public addresses, which were published in the Lutheran "Kirchenzeitung," and awakened a great deal of enthusiasm. So the beginning was made in 1868, and after four years they were able to purchase a valuable piece of property. The institution has over four hundred deaconesses, who are employed on one hundred and

forty-one different fields of labor and in thirty-nine hospitals.

*The Deaconess Mother House in Stockholm.* This institution was dedicated in 1851, and Sister Maria Cederschiöld, who received her training in Kaiserswerth, was called as the first deaconess superintendent. The first object of the young institution was the training of nurses; but necessity soon led them into other fields of labor, so that, after two years, both an Orphan Asylum and a Girls' Home were opened. In a short time a Magdalen Asylum was founded, which, in 1858, was associated with the Deaconess Institution. The establishment of a Rescue Home for the reception of girls of the age of eight to twelve years followed in 1860. Then, as a sequel to the Rescue Home, a Housekeeping School was established, in which the girls were trained for domestic service. In the year 1884 a Rest Home was dedicated, and then an Infirmary for Incurables. So one institution followed another. The institution is beautifully situated, and from the midst of a group of houses arises an imposing church edifice.



## CHAPTER VIII.

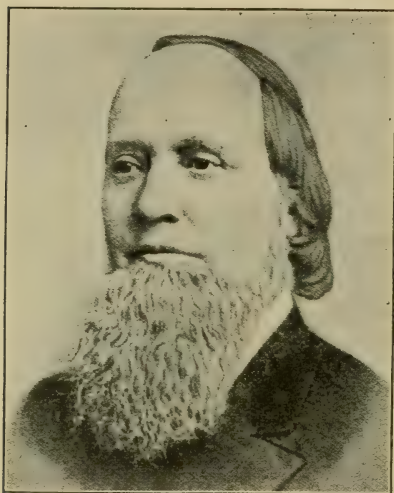
### DEACONESS WORK IN THE LUTHERAN CHURCH OF AMERICA.

IN all new undertakings of God's kingdom the Lord chooses his agents to incorporate and realize the fundamental idea of the movement; and so it was with the Deaconess Work in America. In a French Huguenot family by the name of Passavant, who had left their old home for their faith's sake, a child was born in 1821, who received the name of William. His parents were devout and practical Christians, and it gave them much joy when one day the growing boy told them that he would like to go to school and become a preacher of the gospel. His parents sent him to a college at Canonsburg. After he was graduated here, he entered the seminary at Gettysburg. His heart was full of the love of God, and during his course of his studies he could not refrain from missionary work among the inhabitants of the neighboring mountains, and after finishing his term he accepted a call as colporteur of the Pennsylvania Bible Society. His first pastorate was a small congregation in Baltimore, Md. Here he labored with so great a zeal that the little mission soon became the center of numerous missionary efforts; but his real field of labor he was to find finally in Pittsburg, Pa.

At that time the Evangelical Alliance was founded, and the first meeting was fixed for London. Rev. William Passavant, who was but twenty-four years old, had been elected a delegate, and, with great expectations, he began his journey to London. Here he made the ac-



quaintance of representative men of wisdom and experience in the field of home and foreign missions, in educational work, and in the pastorate. There a new world opened to him, and he received incentives for his whole future life. It is self-evident that a meeting conducted in the spirit of such men should make a deep impression upon the young preacher. One day, as he was walking



REV. W. A. PASSAVANT, D. D.

through the streets of London, he was overtaken by a shower of rain. He passed through a gate to seek shelter, and suddenly found himself before a building which a devout Jew had erected in memory of his deceased wife. It bore the inscription: "Here shall the orphan find refuge." Surprised and deeply moved, Passavant entered, and made himself acquainted with the management of the in-

stitution. Before he left the place he had formed the resolution of establishing a similar institution in America. By returning to the meeting-place of the Alliance on foot he saved a shilling, and this he put by as the first contribution towards the realization of his plans. A few weeks later he arrived in Kaiserswerth, and there saw with astonishment what the Lord had done through Fliedner. The Mother House at that time already num-

bered one hundred and eight deaconesses, of whom sixty-two were employed at stations outside of Kaiserswerth. A Mother House had been established in Dresden, and steps were being taken to open an institution in London. Passavant urgently besought Fliedner for deaconesses for America, and his request was granted. He handed Fliedner the funds that were necessary for their training, and received from him the promise that within two years he would send the first deaconesses to America. But Pastor Fliedner was not able to keep his promise. In 1848 the Revolution broke out in Germany, and although Passavant had rented a house in Pittsburg and fitted it up as a hospital, he was obliged to wait eight long months before the deaconesses arrived. Fliedner came with them himself, in June, 1849, and the dedication of the new hospital, which was known as the first Protestant hospital in America, now took place. (See cut of this hospital next page.)

Pastor Passavant had well utilized his time during this waiting-spell; for at this time a number of sick and wounded soldiers were returning from the Mexican War to their homes. Passavant opened his hospital to them, and in the absence of the nurses, who had not yet arrived, he nursed them himself. All the greater was his joy when he finally had the privilege of placing the management of the institution into skilled and experienced hands.

The hospital was dedicated July 17, 1849. Pastor Fliedner was present, and a large audience had gathered. Passavant himself wrote about it as follows:

"A great multitude had come. The celebration was opened with the singing of the English hymn, 'Before Jehovah's awful Throne.' Pastor Fliedner made an address in German, in which, with presuasive words, he

appealed to the adult women and young women, urging them to consecrate themselves to the Deaconess Work. After another address, the German part of the audience joined in Luther's majestic old hymn, 'A mighty fortress is our God,' and the formal dedication followed."

In May, 1850, the first American probationer, Katharine Louise Martens, was consecrated a deaconess, and, in order to strengthen the work, Fliedner sent over another deaconess.

Passavant was indefatigably busy in the establish-



THE FIRST DEACONESS HOME AND HOSPITAL IN THE UNITED STATES.

ment of new institutions. Besides the Infirmary in Pittsburgh, he founded a hospital and Deaconess Home in Milwaukee, a hospital in Jacksonville, Ill., orphan asylums in Rochester and Mt. Vernon, N. Y., and a Boys' Institute at Zelienople, Pa. The incipient work lacked neither friends nor money. The Pittsburgh Synod of the Lutheran Church passed the following resolution the next year:

*"Resolved,* That our best wishes and fervent prayers accompany Brother Passavant in his philanthropic labors, and that we commend the Pittsburgh Infirmary to the

sympathies, prayers, and active support of the public in general, as well as of our own members."

Passavant labored incessantly in the propagation of his work, finally resigning the pastorate of his Church in Pittsburg (1855) in order to be able to devote himself exclusively to its rapid progress, and that he achieved success is proved by the fact that from this beginning the direct or indirect origin of forty-five benevolent institutions of the Lutheran Church may be clearly traced. Passavant made extensive travels, funds flowed in abundantly, the numerous institutions were being filled with inmates, and the work appeared to prosper beyond expectations; but in one direction it was lacking, and on this account the Deaconess Cause, so auspiciously begun, finally failed. There was a lack of deaconesses. Passavant published appeal after appeal, and made personal efforts to secure deaconesses, but without avail. A few girls fresh from Germany responded, but the native-born young women kept themselves aloof from the work. The deaconesses on hand were abundant in their labors, and when the cholera and typhus epidemics broke out the public had opportunity of becoming acquainted with the blessings of the female diaconate; but nevertheless no applicants presented themselves. In consequence, the Kaiserswerth deaconesses gradually lost courage and left. One deaconess who superintended the Orphan Asylum in Rochester, N. Y., remained at her post until the Lord called her to receive her eternal crown.

In this connection we must bear grateful tribute to the first deaconess who was consecrated to her work on American soil—Katharine Louise Martens, who was admitted on probation in the year 1849, and consecrated in 1850. She afterwards undertook the management of the hospital in Jacksonville, Ill., founded by Passavant,



and here, a few years ago, she entered into rest, having passed her seventieth year. She was a true, devout deaconess, who devoted herself entirely to her chosen calling.

The question has been frequently asked how it came that Dr. Passavant's plan to establish a Mother House so completely failed. Many reasons have been adduced;



KATHARINE LOUISE MARTENS,  
THE FIRST AMERICAN DEACONESS.

among others, that the American Church at that time was not ripe for its acceptance, and that the plan, being premature, could not but end in disappointment. Rev. R. W. Passavant, later rector of the Lutheran Deaconess Home in Milwaukee, a worthy son of Dr. Passavant, gives the reasons for this failure, which we reproduce here in brief:

The movement having in view the opening up of new avenues of activity for woman was still in its infancy, and the prejudices of the public against the employment of women in public functions were still very great. Nor should it be forgotten that Church hospitals, and, in fact, charitable institutions of all kinds, in which deaconesses might have

served, were not in existence. Dr. Passavant's undertaking was entirely new to the Church, and it was five years later that Dr. Muehlenberg undertook to found a Protestant (St. Luke's) Hospital in New York City. As there had hitherto been a lack of such spheres of Christian activity, it was no wonder that there should now be



THE PASSAVANT HOSPITAL IN PITTSBURG, PA.

a lack of the proper workers. The Lutheran Church fifty years ago offered the female sex but little opportunity for higher education. Dr. Passavant complains of this sorry condition of things in his periodical, *The Missionary* (1852), as follows: "We have seven theological seminaries, four classic schools, five colleges for the education of our young men, and for our women two seminaries *on paper*. That shows what little importance is attached to the education of women. Our attitude so far in this question is neither Scriptural nor just to the female sex or the

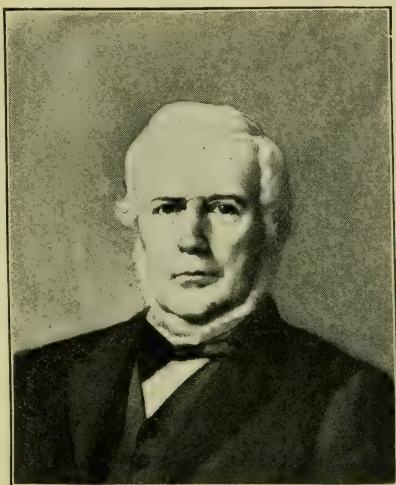
Church of Christ itself." There was certainly great ignorance concerning the office of the female diaconate at that time, and the laity as well as the Synod assumed a waiting attitude in the matter. The newly-founded institution had many difficulties to encounter, and one of these, which could not but have been a menace to the young work, was the dependence of the Mother House on the hospital. The hospital had forty beds, was overcrowded with patients, and the work required was far beyond the capacity of a few deaconesses. There was no time left for the proper education and spiritual culture nor for the training of the deaconesses on probation. Dr. Passavant was tireless in the establishment of new institutions; he was editor of the periodical, *The Missionary*; he traveled a great deal; and so the Mother House was unavoidably left without the necessary spiritual care. The circumstance ought also to be mentioned that, in those years, a strong tide made itself felt against the Catholic Church, and to many minds Romanism was a formidable menace to our American institutions. Anti-papal demonstrations frequently led to bloodshed, and the popular sentiment against everything that had any resemblance to Roman Catholic institutions was very pronounced; and so it happened that deaconesses were often made the subjects of attack in the daily press, and they finally found themselves obliged to dispense with their professional costume.

We have given some of the reasons why the Deaconess Cause would not thrive on American soil, and why the young enterprise finally collapsed altogether. But the undertaking was not on that account in vain, and the time of waiting bore its good fruit in the end. The seed that had been sown in American soil was destined sooner or later to spring up and bear fruit.

## MARY J. DREXEL DEACONESS HOME IN PHILADELPHIA.

Thirty-five years after the beginning made by Dr. Passavant in Pittsburg, the thread was resumed, and a Deaconess Home established in Philadelphia, the City of Brotherly Love. This time the effort was crowned with better success. But here again it was a personality which the Lord used first to give impetus to this great undertaking, and afterwards to furnish the means for carrying it on. This divine instrument was John D. Lankenau, a successful merchant in Philadelphia.

Born in Bremen, March 18, 1817, the son of a merchant, he received a good education in his native city, and entered into the business firm of "Tiersch & Gerisher,"



JOHN D. LANKENAU.

Importers. He was sent to Philadelphia in 1836 on business matters, and in five years succeeded in elevating himself to the position of partner in the firm. In 1846 he made the acquaintance of his future father-in-law, F. M. Drexel, who found much pleasure in the well-mannered, enterprising, young man, and often invited him to his house. Here he met Mary Johanna Drexel, whom he married in 1848. After F. M. Drexel met his death in a railroad accident in 1863, his son-in-



law was appointed executor of his will, and, like the deceased, was intent on dispensing the worldly possessions with which God had blessed him to suffering humanity.

As the late Mr. Drexel had been treasurer of the hospital, Mr. Lankenau determined also to be a patron and friend of this institution. He accepted its presidency in 1869. He has filled this office ever since, and words can not express what this modest benefactor has since accomplished in his quiet way for suffering humanity. The hospital owes to him its present prosperity and importance.

In 1877, losing by death his only son, he undertook, with his daughter Eliza Catharine, whose health had been much impaired by the shock (the mother had died in 1863) an extended tour of Europe, Egypt, and Palestine. On their return they sojourned for a short time at the Hotel Fleming, in London, and here the daughter suggested to the father the thought of establishing, in connection with the German Hospital in Philadelphia, A Home for the Aged, which would bear the name of her mother, Mary J. Drexel. The proposition of his daughter was kindly entertained. Arriving home in Philadelphia during the fall of 1878, the father busied himself with the daughter's plan; but it was not until after her death, which occurred all too soon, April 22, 1882, that he began to carry it out. In 1886 he conceived the thought of connecting a Deaconess Home with the Home for the Aged.

The corner-stone of the beautiful "Mary J. Drexel Home" was laid November 11, 1886, and December 6, 1888, the imposing building was dedicated. A finely-executed portrait of the daughter, Elise Catherine Lankenau, hangs in the consultation-room of the hospital, and

beneath it is a memorial tablet with the following inscription:

ELISE CATHARINE LANKENAU

whose benevolent sentiment gave the  
suggestion for the founding of the

MARY J. DREXEL HOME

Born, September 29, 1854. Died, April 22, 1882.

This portrait was presented to the German Hospital, March 18, 1900, by her father, John D. Lankenau, founder of the Home, and benefactor of the Hospital.



GERMAN (DEACONESS) HOSPITAL, PHILADELPHIA, PA.

Before the Deaconess Home was erected, Mr. Lankenau communicated with Christian friends for the purpose of securing deaconesses. He was vigorously supported in this undertaking by Charles H. Meyer, German consul in Philadelphia, and Mr. Raschden, German consul in New York. But their efforts to induce the Kaiserswerth institution or any other great Mother House in Germany to relinquish deaconesses to the new establishment in Philadelphia, were fruitless. Finally they prevailed upon a little independent Sisterhood in Iserlohn, to which Rev.

C. Ninek, of Hamburg, had called their attention, to leave their native land and enter the Philadelphia institution. They arrived in Philadelphia, July 19, 1884. There are still three of their number in the institution, and, April 20, 1897, they together celebrated the twenty-



MARY J. DREXEL DEACONESS HOME IN PHILADELPHIA.

fifth anniversary of their diaconate. As soon as Mr. Lankenau had determined to build a Deaconess Home, he was at once intent upon changing the German Hospital to a Deaconess Hospital, and in 1882 he succeeded in inducing the hospital management so to change its charter that nothing further stood in the way.

The German Hospital was founded in 1860 by promi-

nent Germans, and the present magnificent structure at the corner of Girard and Corinthian Avenues was erected in 1895. It is an imposing building of stone, having a great four-storied wing and being provided with spacious wards for the sick, operating-rooms, a free dispensary, and the latest improved hospital appointments. The surroundings are charming, and in the rear of the hospital, separated therefrom by magnificent grounds, stands the greatest Deaconess Home of America, the "Mary J. Drexel Home," which cost half a million dollars. Although both institutions are under separate management, they have the closest relations to each other, and Mr. Lankenau until his death was president of both. Like the Deaconess Home with its seventy-five members and its numerous branches and stations, the hospital is one of the most important Deaconess Hospitals in America.

After the death of Marie Krueger, the first directress of the Mary J. Drexel Deaconess Home, in 1887, Wilhelmina Dittmann filled the position temporarily until the management secured for this responsible office Deaconess Wanda, of Oertzen. She arrived from Germany May 26, 1888, and was installed July 18th, filling the place until her death, November 14, 1897. After her demise Deaconess Emilie Schwarz became the directress, but she resigned in 1901, and undertook the management of the hospital in Easton, Pa. Magdalene Steinmann became her successor.

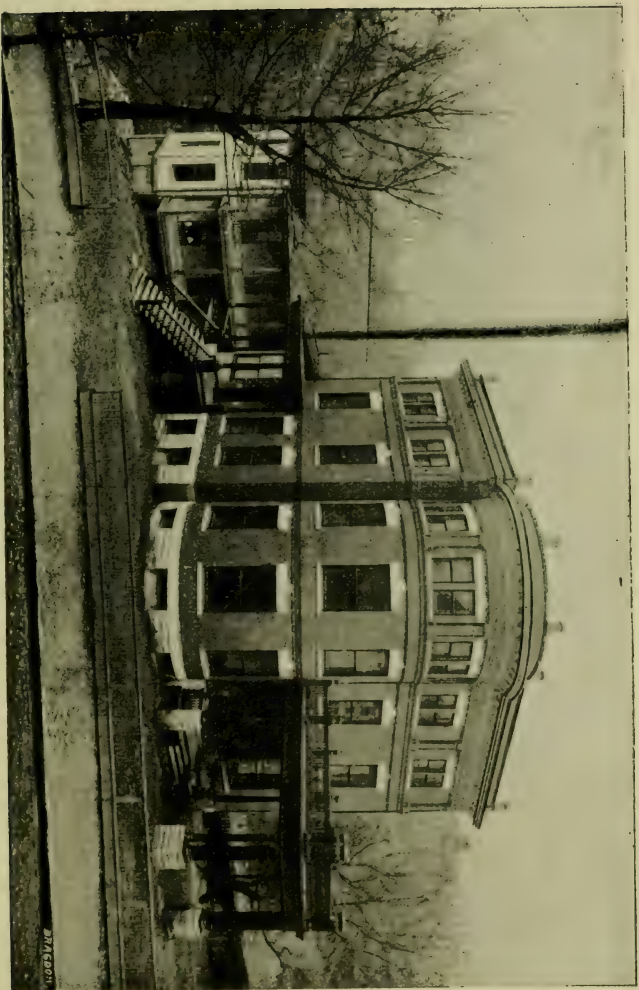
The rectorate of the Home was first given to Rev. A. Cordes, who had been an assistant of Rev. C. Ninck, deceased, of Hamburg. On the day of its dedication he was installed into office by Dr. Spaeth. He retired in July, 1892, and the position was vacant until July, 1893, when Rev. Karl Goedel accepted it, and was installed by Dr. Spaeth on Sunday, July 8th.



Rev. Carl Goedel was born in Zurich, Switzerland, February 13, 1862. He studied at the Universities of Tuebingen, Halle, and Bonn. In 1888 he supplied a pulpit near Solingen. From 1889 to 1893 he was pastor in Weinheim, near Kreuznach. Here he received a call to the superintendency of the Mary J. Drexel Deaconess Home in Philadelphia, which he accepted. In order to get more fully acquainted with the Deaconess Cause, he visited the Mother Houses in Kaiserswerth, Neuendettelsau, Bielefeld, and Hanover. He arrived in Philadelphia, July 4, 1893.

The institution was now brought into organic connection with the Lutheran Church through the General Council, and in September, 1894, taken into the Kaiserswerth affiliation. The resident pastor of the institution has, since 1890, published *The Deaconesses' Friend*, which has a wide circulation.

The following branch institutions are connected with the Mother House: Home for the Aged, with forty inmates; Children's Hospital, which, in 1901, cared for four hundred and forty-one children; Girls' School, attended by sixty pupils; Primary School, in which seventy children were gathered. In the German Hospital 3,427 patients were treated; in the Dispensary, 39,047 more; in the hospital at Easton, Pa., 423 house patients, and 1,008 at the Dispensary; in the St. John's Hospital, at Allegheny City, Pa., in 1901, 860 patients. Since September, 1893, St. John's Home for the Aged has been placed under the management of two deaconesses. In the Children's Hospital a kindergarten is conducted for convalescents. Five parish deaconesses are employed in as many Lutheran Churches: three in Philadelphia, one in New York, and one in Brooklyn. They also conduct four kindergartens.

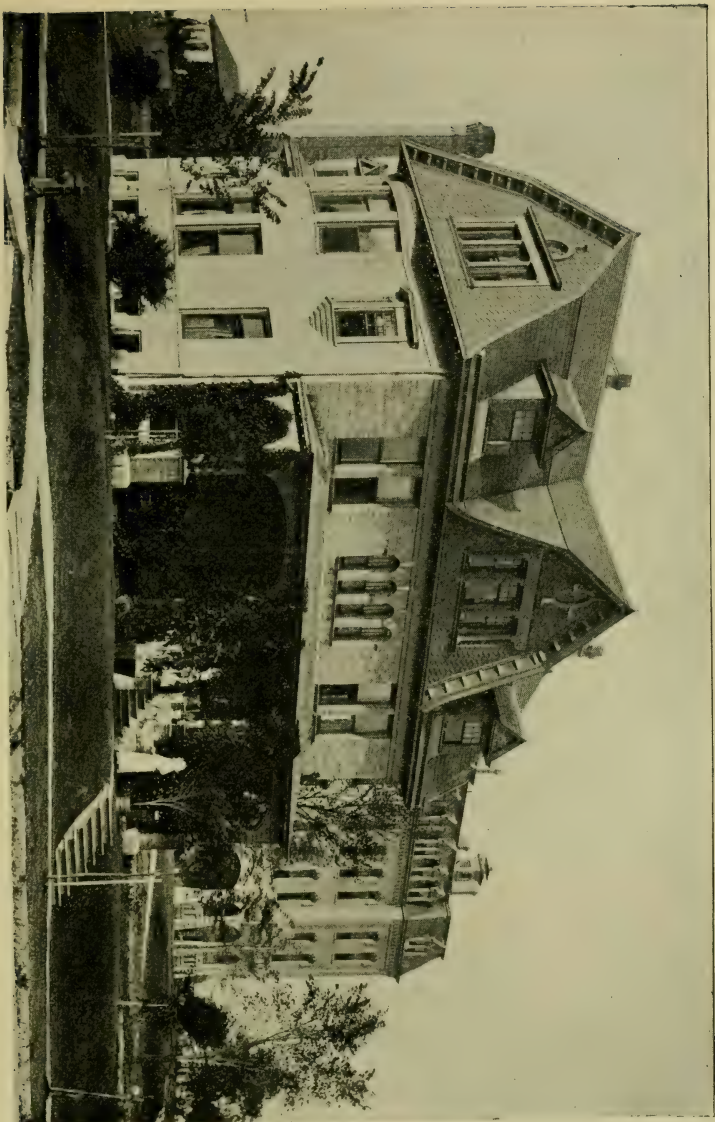


ST. JOHN'S HOSPITAL AT ALLEGHENY CITY, PA.

THE DEACONESS MOTHER HOUSE AND HOSPITAL IN  
MILWAUKEE.

As early as 1863 Dr. W. A. Passavant opened the hospital which, thirty years later, was to be made a Deaconess Hospital. The Mother House was established in September, 1891, when the first three deaconesses were consecrated. One of these had been trained at Kaiserswerth, and the other at Neuendettelsau. Deaconess Martha Gensicke was elected directress, and the Philadelphia Home came to the assistance of the young institution by supplying it for a brief time with a Mistress of Probationers.

Rev. J. F. Ohl, of Quakertown, Pa., was appointed rector, and for seven years conducted this office with great wisdom and fidelity. His successor was Rev. R. W. Passavant, son of the founder of the institution, who began his duties December 31, 1900, but died July 3, 1901, of apoplexy. It is an interesting fact that, fifty years after the opening of the first Deaconess Home and the arrival of the first deaconesses in America, the son of the honored pioneer of this movement should have undertaken the management of one of these institutions. The Mother House in Milwaukee is endeavoring to emulate the best German models without copying them after an abject fashion. Both English and German are used alternately in the instruction and divine services. The institution has at present twenty-six deaconesses, of whom fifteen are consecrated. The course of instruction embraces all branches of subjects which are generally taught in a Mother House. We append a picture of the magnificent establishment. It is built on an elevation, in a beautiful part of the city. The hospital lies back of the Deaconess Home, and the whole makes an imposing ap-



DEACONESS MOTHER HOUSE AND HOSPITAL IN MILWAUKEE, WIS.



pearance. The following fields of work are connected with the institution:

Milwaukee Hospital, with an average of fourteen nurse-deaconesses. During the past year about six hundred patients were treated, and the income amounted to \$20,000.

Passavant Hospital in Pittsburg, under the management of Deaconess Katharine Forster, where, in addition, four deaconesses are employed. Number of patients one hundred and fifty, and receipts \$6,000 per annum.

Passavant Hospital in Jacksonville, Ill., where three deaconesses are at work, nursing two hundred and seventy-five patients annually, and having annual receipts of \$7,000.

Orphan Asylum and Agricultural School at Zelienople, Pa., under the management of Rev. J. A. Kribbs, with an attendance last year of eighty-nine children. The average annual receipts of the Orphan Asylum are \$6,500.

Passavant Memorial Home for Epileptics in Rochester, under the management of Deaconess Caroline Dentzer, where four deaconesses are employed. In the first four years of its existence the Home has domiciled fifty-one epileptics, and last year the total number was thirty. The annual receipts are \$5,000.

#### LUTHERAN DEACONESS HOME AND TRAINING-SCHOOL, BALTIMORE, MD.

This institution was opened in October, 1895. It has fourteen consecrated deaconesses and fifteen probationers. As early as 1885 the General Synod appointed a committee to draft a plan for a Deaconess Home and go over the matter in detail. This committee, two years later, presented to the Synod definite plans, and in 1891 its incorporation as "Board of Deaconesses of the General

Synod" was decided upon. The Board at once sent some deaconesses to Germany to be trained, and in 1895 the institution was opened in a rented house in Baltimore. The rooms were furnished by interested friends and Church societies. When the accommodations were no longer sufficient, the Board rented the house adjoining, and when both houses were inadequate to the demands, they acquired by purchase the residence of the celebrated Chief-Justice R. B. Taney, at a cost of \$26,350. It is a large piece of property in a beautiful location, accessible by the street-car lines from all parts of the city, and the intention is to erect thereon, according to needs and means, the necessary buildings, including a spacious and modernly appointed hospital, a Deaconess Home, a school-house for kindergarten teachers, an industrial school, chapel, administration building, parsonage, etc. The institution, being under the supervision of the General Synod, is deprived of any local character, and its purpose is to serve the interests of the whole Synod. The latter voted the institution an annual support of \$6,000. Outside of the institutions of the Methodist Episcopal Church this is the only Deaconess Home in America that is incorporated into the Church organism and is under its immediate direction.

The first deaconesses were trained in Kaiserswerth and in Philadelphia, and the first directress was Auguste V. Schaeffer, who was succeeded by Jenny Christ. The course of study embraces the following branches: Bible Exposition, Christian Doctrine, Christian Worship, Lutheranistics, Church History, Evidences, Catechetics, the Diaconate, German and English Grammar, Principles and Method, Nursing and Household Economy, Hygiene, Anatomy, and Materia Medica. As a rule, the principles and methods of the Kaiserswerth institution are followed,

with the necessary adaptations required by the religious and social conditions of the American communities. The Course of Study is arranged to fit the deaconesses to do efficiently all such work in a congregation and community as may properly be assigned by a Christian pastor to a Christian woman educated and set apart for a service and ministry of help and mercy. It will require two and a half years.

Deaconesses are classified as teaching, nursing, and parish deaconesses. These terms, in a very general way only, indicate the very varied lines of work followed by Christian deaconesses. It is the purpose of the Mother House and Training-school to prepare women especially for work as parish deaconesses. They will be sent out by the institution upon request, and work under the immediate direction of the pastors and Churches in communities where the General Synod is represented.

Two classes of women who do not intend to become members of the Mother House can receive the training regularly given to candidates and probationers. These classes are: 1. Such as are sent by congregations to be trained for Deaconess Work; and, 2. Such as intend to become foreign missionaries and are sent by the Foreign Board. In either case the special student would receive the same training and conform to the same rules as the candidates and probationers. The charge is \$125 per year, the cost of clothing, and the usual allowance. Rev. Frank P. Manhart, D. D., is rector of the institution.

#### IMMANUEL DEACONESS INSTITUTE, OMAHA, NEB.

Rev. E. A. Fogelstroem, present rector of the institution, sent a Sister in 1887 to Philadelphia for the purpose of training her for her vocation. She was followed the next year by four more Sisters. Three of these returned

to Omaha in June, 1890. After a two years' service Sister Bathilde was sent to Europe, to spend a year for further training in the Deaconess Institute at Stockholm. She also made herself acquainted with the management of prominent Mother Houses in Europe, and returned to Omaha in the fall of 1890.

Rev. E. A. Fogelstroem had meanwhile labored incessantly, and with God's help had succeeded in building



IMMANUEL (SWEDISH) DEACONESS INSTITUTE, OMAHA, NEB.

a hospital for the incipient work. It received the name of Immanuel Hospital, and at the close of the year 1890 it was dedicated. The undertaking thus far has cost \$30,000. The first patient, a poor Swede from the West, was received December 20, 1890. The very same year a Deaconess Home was erected opposite the hospital. The whole represents a value of \$50,000; but the property has an incumbrance of \$40,000, which, however, is amply covered by legacies. The annual receipts in 1900 were \$21,546, and the expenditures \$20,828.77.



On occasion of the first anniversary, April 5, 1891, the first deaconess, Bathilde, was consecrated. The community has grown to twenty-eight, of whom nine are consecrated deaconesses and nineteen probationers. Outside of the Mother House the deaconesses are active at the following stations: ten deaconesses at the Immanuel Orphan Asylum, Omaha; four deaconesses in the Bethesda Hospital, Minneapolis, Minn.; one deaconess in parish work at Duluth; two in a similar capacity at Sioux City; also a deaconess in each one of the following cities as parish workers: Chicago, Ill., Omaha, Neb., and Ogden, Utah.

NORWEGIAN LUTHERAN DEACONESS INSTITUTE AND HOSPITAL, BROOKLYN, N. Y.

The history of the origin of this institution is simple, but very wonderful. Mrs. Anna Boers, wife of the Norwegian General Consul in New York, who had made herself familiar with the distress of the Norwegian poor in the Metropolitan City, conferred with Rev. Mortenson, at that time pastor of the Norwegian Mariners' Church in Brooklyn, as to what could be done for their relief. The result was that a call was extended to Elizabeth Fedde, a deaconess of Norway, who arrived in New York, April, 1883. Hereupon was established the Norwegian Deaconess Institute of Brooklyn, and a rented dwelling was opened in William Street. The building of a hospital was soon seen to be an unavoidable necessity, and on March 1, 1885, the Board of Managers rented a larger house, which thereafter served the purpose of Deaconess Institute and Hospital. In 1889 the Board erected their own hospital, and the foundress of the institution, Mrs. Anna Boers, received from an unknown friend a gift of \$100,000 for its maintenance, which was put by

as a permanent fund. Interest on this sum is paid out to the institution quarterly. The number of deaconesses grew, and several came to them across the waters from Christiansen, Norway. Long ago the building proved too small; and, consequently, a site for the hospital was purchased. Fifteen thousand dollars are already in the building fund.

As soon as possible a modern hospital will be erected. Besides the large permanent fund already mentioned, this institution has property free of debt to the



NORWEGIAN DEACONESS HOSPITAL,  
BROOKLYN, N. Y.

value of \$50,000. Receipts last year, including contributions to the building fund, were \$27,604; expenditures, \$15,443. The rector of the institution is Rev. E. C. Tollfsen, and Mathilde Madland is the directress. Including probationers, it has twelve deaconesses.

#### NORWEGIAN LUTHERAN DEACONESS HOME, MINNE- APOLIS, MINN.

The beginnings of this institution date back to 1888, and two years later it had twelve deaconesses, owned its own Home, and \$2,000 in a building fund for a larger hospital. Above all does the community of deaconesses

enjoy a healthy growth. There are at present in the house ten deaconesses, twenty-two probationers, and fourteen in the preparatory course. The deaconesses serve in the hospitals at Grand Forks, N. D.; Hillsboro, N. D.; Sioux City, and in a Children's Home at Beloit, Iowa.

#### PASSAVANT MEMORIAL HOSPITAL, CHICAGO.

This hospital was opened as early as 1865 by Dr. W. A. Passavant. Its primary object was to serve poor emigrants. The institution from the beginning had to contend with financial difficulties, and when it was contemplated to purchase a house for \$30,000 the great Chicago fire swept everything away, and the work of the hospital was interrupted for fourteen years. Finally the present building was erected and opened in 1885.

The plan of making the institution a Deaconess Home was entertained from the beginning, but up to the latest this object could not be carried out. A Training-school for Nurses was connected with it in October, 1898, and a request sent to the Milwaukee Mother House to affiliate the institution, which was not granted. Finally an attempt to change the institution to a Deaconess Hospital was successful; but the number of deaconesses is small.

#### LUTHERAN DIACONATE CONFERENCE.

In 1896 the Lutheran Mother Houses of America established a Deaconess Conference. The German, English, Swedish, and Norwegian Homes of this denomination, seven in number, belong to this Conference. The English language is principally used at the meetings, and their publications are also in English. Otherwise the Conference is modeled after the Kaiserswerth General Conference, and its several representatives here belong to it.

## CHAPTER IX.

### DEACONESS HOMES IN VARIOUS PROTESTANT CHURCHES IN AMERICA.

#### 1. INTERDENOMINATIONAL HOMES.

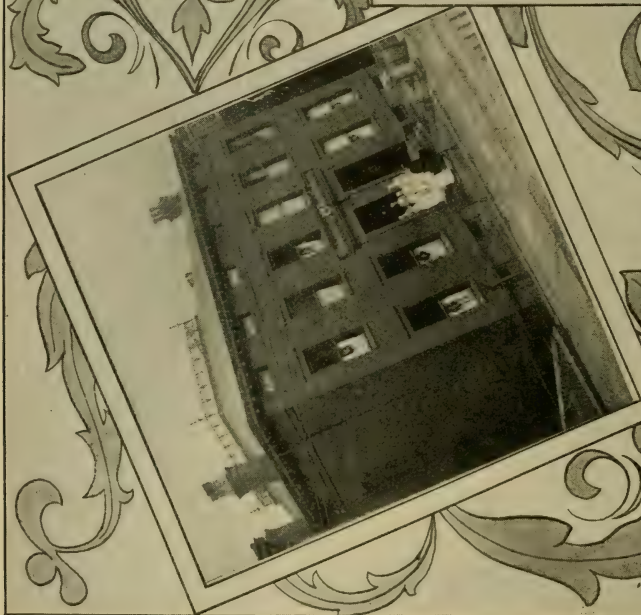
THE Board of Managers of these institutions is composed of members of different Church denominations. In the acceptance of deaconesses, the question is not asked to what Church she belongs, but whether she is fitted for the duties of her calling.

#### THE GERMAN DEACONESS HOME AND HOSPITAL, CINCINNATI.

This institution is known as the oldest Interdenominational Deaconess Home in the United States. In the spring of 1888 a number of pastors of different denominations of Cincinnati and vicinity met for conference in the Evangelical Zion's Church, and on June 14th they established the "Evangelical Society for Deaconess Work." The society was afterwards incorporated under the laws of the State of Ohio as "The Evangelical Protestant Society for Deaconess Work and the Care of the Sick." Such was the modest beginning of the Cincinnati institution.

On July 17, 1888, a German mass-meeting was held in the centrally-located St. Peter's Church. The object of the meeting was explained by the ministers present, who made addresses. Fifty-one persons declared themselves ready to join the society. The members adopted at once the projected constitution, and elected the officers. A Board of Managers, composed of fifteen men, was also elected. Two deaconesses of the Red Cross, who had





FIRST HOME AND HOSPITAL.



MARIE BANGERT, HEAD DEACONESS.  
NEW HOSPITAL AND DEACONESS HOME.  
THE GERMAN PROTESTANT DEACONESS HOME AND HOSPITAL IN CINCINNATI, O.

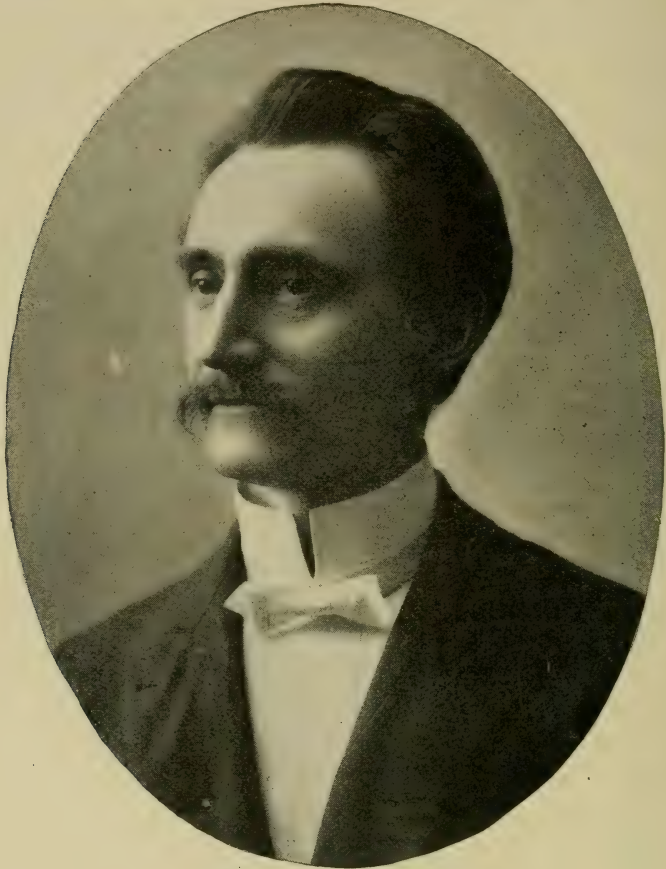


been trained in Germany, were engaged as nurses. The society had all the elements of a vigorous growth, and after six months numbered five hundred and sixty-six members. A commodious and favorably-located house (533 East Liberty Street) was rented, and afterwards, with the adjacent property, purchased. The two houses were connected and fitted up for hospital purposes. The institution has room for twenty deaconesses and twenty-two patients. The first two deaconesses arrived October 10, 1888, and they were solemnly consecrated to their office in the presence of a great festal gathering, November 4th. Seven probationers were received during the following six months, and to-day the institution numbers twenty-one deaconesses, including those on probation.

The buildings of the institution have long since become too small. The Board of Managers accordingly purchased a large site on Clifton Avenue, opposite the most beautiful of the city's parks, Burnet Woods, where a new structure, with all modern improvements, has been erected at a cost of \$80,000. The corner-stone was laid March 16, 1902, and the building was dedicated in January, 1903. A spacious Deaconess Home is annexed to the hospital. The former building on Liberty Street has been converted into a Home for the Aged.

The direction of the institution for the first years was subject to many changes. The first directress, Anna Kypke, was at the head of the institution for two years. Then Rev. J. J. Meyer was called as rector, presiding over the institution from January 1, 1891, to July 1, 1892. After he accepted a call to the pastorate, Deaconess Ida Tobschall was elected directress by the Board of Managers. It was at her instance that a Deaconess Home was established in Buffalo, her native city; and after many years of service in Cincinnati she undertook the management

of the Buffalo institution. Deaconess Marie Bangerter succeeded her. She had received her training-as dea-



REV. H. W. HORTSCH.

coness in Germany, and she still faithfully and carefully presides over the Cincinnati institution. Rev. Kohlmann served as its rector from June, 1894, to June, 1895, and

H. W. Tuechter was its business manager from September 1, 1898, till July, 1901. The present rector, Rev. H. W. Hortsch, formerly pastor of the First German Presbyterian Church, Cincinnati, began his duties August 15, 1901. He is a man well equipped for the place, and had done good service for the institution as corresponding secretary. From the beginning he has been the recording secretary of "The Protestant Diaconate Conference" and editor of the "The American Friend of the Sick and the Poor." A Woman's Auxiliary Committee was of practical service in the beginning, and also subsequently, in directing the economy of the household. This committee was changed in 1890 into a "Woman's and Young Woman's Society for the Deaconess Work," and as such has contributed a great deal to the outward growth of the institution.

Few institutions in the United States have accomplished as much in the founding of similar organizations as this Home. Those in Dayton, Buffalo, and Indianapolis received from it their first impulse and their first deaconesses. Two-thirds of the necessary funds have already been secured for the new building, and the Board of Managers hope to secure the rest within a short time.

The various departments of the institution are as follows: The Hospital in connection with the Mother House, an Old People's Home; a Nurse-training School; a Branch Hospital, in which one hundred patients annually receive attention; a Children's Boarding-house; and a School for Midwives.

#### DEACONESS HOME AND HOSPITAL, DAYTON, O.

The first incentive for the building of this Home was given the founder, Rev. C. Mueller, on a European tour. He became acquainted on this occasion with men familiar



with the work, and the blessed usefulness of the deaconesses awakened in him the resolution to establish, if possible, a similar institution in Dayton, where he had charge of a large congregation. But while he often laid his wishes before his ministerial associates in Dayton, he did not meet with the desired encouragement. It was not until 1890 that, at the fiftieth anniversary (Golden Jubilee) of his congregation, he was enabled to initiate into their work two deaconesses, who meanwhile had been sent to him from the Home in Cincinnati. Their service met with great favor, not only in the congregation, but in wider circles; for up to that time there was no Protestant Home for the sick in Dayton, and the only institution of the kind was a large Catholic hospital. On August 21st of the same year six German preachers of different denominations established themselves as a Deaconess Society. In a subsequent mass-meeting, held September 1st, at which the Deaconess Work was elucidated in several addresses, more than three hundred became members of the society. It was now proposed to establish a Protestant hospital, as soon as the society numbered eight hundred members. In a few weeks this number was reached, and the carrying out of the plan was decided upon. As the institution in Cincinnati could not spare any more deaconesses, and all requests from other Mother Houses were of no avail, Rev. Mueller decided to go to Germany to procure deaconesses for his work. After being refused at several places, he finally found Rev. von Bodelschwingh, in Bielefeld, who promised to let him have two deaconesses. They arrived in Dayton, October 10th, and on the 19th the little Home was opened with two deaconesses and four probationers.

The institution had a rapid growth, and, under the faithful and vigilant management of the directress, Anna

von Dillfurth, the work made such rapid progress that the erection of a new hospital was soon projected. A beautiful site on a hill was selected and purchased. The patroness of the work paid for it, and donated it to the Deaconess Society. The purchase price was \$5,000. A gentleman bountifully blessed with this world's goods offered to donate \$10,000 to the institution, provided a hospital should be erected at a cost of \$100,000. His proposition was accepted, and a large hospital was built, which, with the appointments and building site, cost \$150,000. It was dedicated and given over to its purpose October 14, 1894. The Deaconess Home continued until 1898, when it was dissolved, and the institution at present is only a hospital, in which professional nurses are employed.

Why did a work, which began so auspiciously and made such rapid progress, fail, in spite of the great number of deaconesses? We will give the reasons briefly. The first danger lay in the rapid growth of the institution. Thereby elements were received into the community which afterwards had to be eliminated or removed, a course that is always injurious to its inner life. Again, the deaconesses had so much work that they found but little, if any, time at all for their theoretical training and spiritual edification. In the overcrowding of work the superintendent, too, could not pay sufficient attention to his duties, so that, in this respect, the institution also suffered. A leading mistake was made when affluent men were received into the Directory only because their financial assistance was deemed necessary. But they had no understanding of the Deaconess Cause. They only had a mind for a great Protestant hospital with professional nurses. Superintendent Mueller now sought to separate the Deaconess Institution from the hospital; but when he saw this was impossible, he determined, to the great regret of the Board and the

public, to leave altogether. Succeeding him, Rev. B. Stern was active as superintendent, but after a trial of nine months he also retired. And thus the Deaconess Work collapsed in Dayton. The hospital continues, with a training-school for nurses.

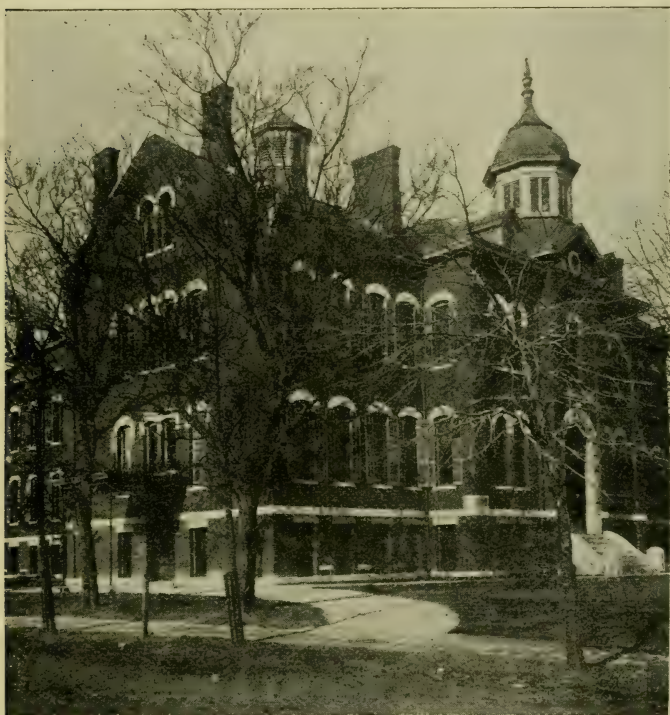
#### DEACONESS HOME AND HOSPITAL, EVANSVILLE, IND.

The Protestant Deaconess Home and Hospital of Evansville, Ind., was founded in 1892. Foremost among the promoters were the pastors, G. A. Schmidt, of the Evangelical St. Lucas Church; George Schwinn, of the First German Methodist Church; and E. Vernly, of the First Evangelical Reformed Church. These gentlemen took the initiative in the work, and were very ably assisted by other pastors of the different Churches of the city. A constitution was adopted, and the Protestant Deaconess Association was organized on the 22d of February, 1892. The first officers of the association were: Rev. G. A. Schmidt, president; Rev. George Schwinn, vice-president; Rev. E. Vernly, secretary; and John B. Ortmeier, treasurer. After some delay two deaconesses of the Bethesda Hospital, Chicago, Ill., were assigned to the work. Their labors were restricted to private nursing. The association had not yet entered upon regular hospital work.

In June, 1893, a large house, located on Mary, Iowa, and Edgar Streets, including one half-block of land, was bought for the sum of \$8,000. The Board of Trustees failing to get additional help in 1894, finally concluded to make the institution a station of the Deaconess Home in Dayton, O. In 1895 the Board decided to carry on the work independent of any other Deaconess Home.

In 1897 the work of building the new hospital was begun. The corner-stone was laid on the 17th of October, 1897. and in 1899 the new hospital was dedicated to the

service of suffering humanity. The building cost \$50,000, without the internal furnishings. These were supplied by the Ladies' Deaconess Aid Society, the Young Ladies' Deaconess Aid Society, the different Churches and Lodges



PROTESTANT DEACONESS HOME AND HOSPITAL  
IN EVANSVILLE, IND.

and other charitable organizations in the city. The Ladies' Aid Society especially has been a great help to the institution.

The hospital is a three-story brick building, and has three operating-rooms—one for emergency, one for minor



surgery, and one for abdominal and aseptic cases. Each of these rooms is supplied with hot and cold sterilized water. Lighting is good, so that operations can be performed with the same degree of safety night or day. The hospital has a capacity of seventy-five beds in the four wards, and twenty-five private rooms. It has steam heat throughout the building, and good ventilation in each room, ward, and hall. The then president of the institution, Rev. J. F. Severinghaus, of the First German Methodist Church, made himself specially meritorious in the erection of the hospital. The work was supported by the citizens in the most laudable manner, so that the debt, still on the building, in no way interferes with its progress. Without a permanent fund, the hospital is almost self-supporting, and a laudable emulation is being manifested by the Protestant Churches of the city.

Instruction and conversation are carried on in the institution in the English language. The course of studies embraces all branches that are usually taught in Deaconess Homes, and extends over a period of three years.

The work has grown to great dimensions, compared with the very modest beginning of ten years ago. In 1902, three hundred and ninety-two patients were treated in the hospital. One hundred and thirty-six operations were performed and fifty-four patients were nursed in their homes by deaconesses during five hundred and eighty-two days. The receipts of the hospital were \$8,449.53. The work is done by fourteen deaconesses, four of whom are consecrated. The management of the Deaconess Home and Hospital is in the hands of a Board of Trustees, consisting of eighteen members. Twelve of these are chosen by the Deaconess Association to serve a term of two years, and six are appointed by the twelve to serve a term of one year. The superintendent is elected by the Board of Man-

agers at the first session of each new year, but the directors are elected for an indefinite time.

#### PROTESTANT DEACONESS HOME, INDIANAPOLIS IND.

The Protestant Deaconess Society in the Hoosier Capital is the result of a lecture which Rev. C. Mueller, at that time superintendent of the Deaconess Home in Dayton, O., gave, October 22, 1894, in Indianapolis, at the invitation of the German Protestant Pastoral Conference. On November 11th of the same year each pastor devoted a special sermon to the subject before his congregation. The matter being well received, the Pastoral Conference appointed a committee of five to draft a constitution. At a largely-attended meeting, December 17th, a constitution was adopted. From that time the work developed in a normal and pleasurable way. A suitable piece of ground, with house, costing \$21,000, was purchased at a prominent corner. The intention was to pay for it in ten years; but in three years the entire indebtedness was canceled, and a project was entertained to erect a new hospital. On April 3, 1899, the new building, prominent among the benevolent institutions of the city, was dedicated. The property represents a value of \$85,000.

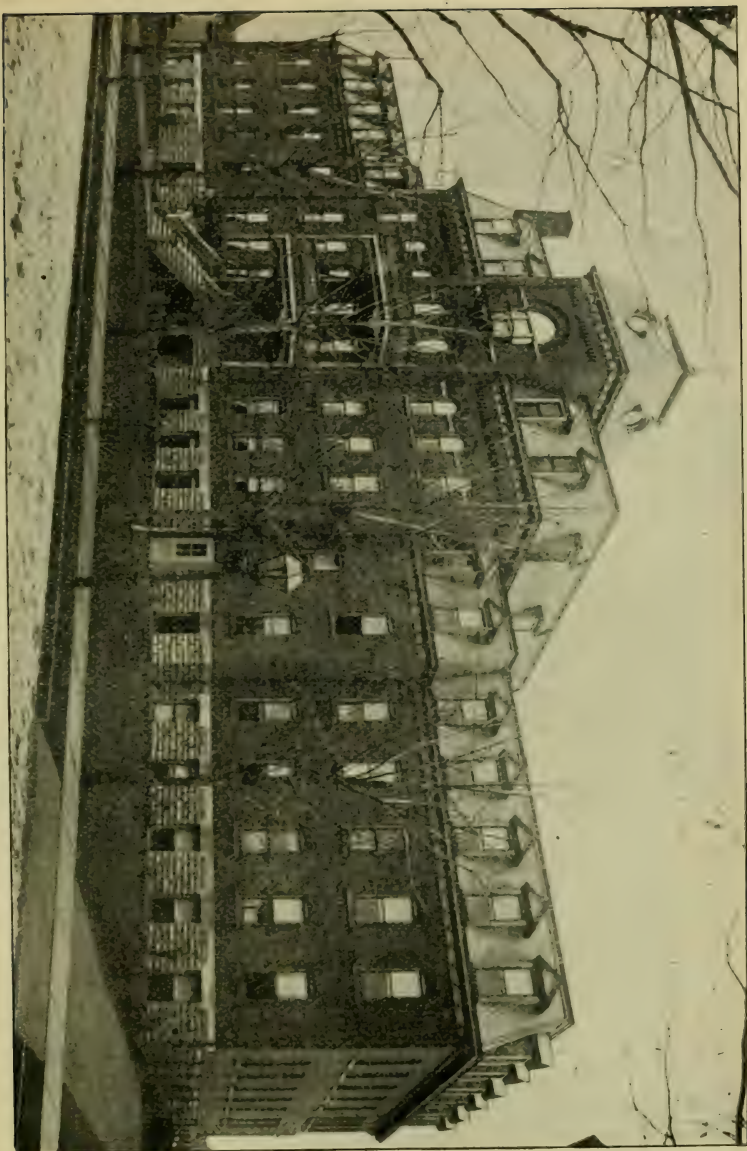
The society numbers five hundred active, forty-eight life, and twenty-one honorary members. Eleven deaconesses are connected with the institution; but as their service was not sufficient, a training-school for nurses was established. Rev. J. C. Peters, president of the Board of Managers, and pastor of the largest German Protestant Church in the city, has made himself especially useful for the welfare of the institution. Five hundred patients were nursed in the hospital in 1902, and there are eight inmates in the Home for the Aged.



PROTESTANT DEACONESS HOME AND HOSPITAL IN  
INDIANAPOLIS, IND.

GERMAN DEACONESS HOME, BUFFALO, N. Y.

The incentive for the foundation of this institution was given by the deaconess, Ida Tobschall. She had been a teacher in the public schools of Buffalo, and in 1891 entered the German Deaconess Home and Hospital at Cin-



PROTESTANT DEACONESS HOME AND HOSPITAL, BUFFALO, N. Y



cinnati. Letters and reports which she sent home were so encouraging that they prompted the establishment of a Deaconess Home in Buffalo, and on January 26, 1895, a number of friends of the cause gathered together and organized a Deaconess Society, of which at once one hundred and twenty-five became members. A committee was appointed to draft a constitution, which at a second meeting, on May 1st, was discussed and adopted. The object of the society is expressed in the following words: 1. The collection and training of Christian young women and lone widows to the exercise of Christian benevolence. 2. The establishment and support of institutions in which deaconesses may give their services for the welfare of suffering and imperiled humanity. The institution was opened October 23, 1895, in a rented house at 27 Goodrich Street. The Deaconess Home and Hospital in Cincinnati gave the society two deaconesses for an indefinite period of time. A Woman's Society, which meanwhile had been organized, performed good services in the appointments of the house. In a short time a number of probationers were entered, and the house was so filled with patients that enlargement of the premises became imperative. The society purchased a large, suitable site on Kingsley Street, and erected thereon a spacious building, so arranged that the three departments of the institution—Hospital, Deaconess Home, and Home for the Aged—could be kept separate. The new structure was dedicated November 28, 1896, with imposing ceremonies, in which the German Protestant inhabitants of the city largely participated. The Board of Managers had, a short time previously, extended a call as head deaconess to Sister Ida Tobschall, who for many years was at the head of the Deaconess Home and Hospital in Cincinnati. Under her circumspect management the

Buffalo institution is developing great prosperity. Rev. C. L. Schild, who did much for the founding of the institution, filled the office of director from April, 1895, to the fall of 1899. Since his retirement the Home has had no resident minister. Rev. Dr. A. E. Dahlmann, in addition to his duties as pastor of a large congregation, is superintendent of the institution. The community counts twenty-six members, of whom eleven are consecrated deaconesses. The average number of patients annually is six hundred. There are fifty inmates in the Home for the Aged, and, in addition to nursing in private families, the deaconesses have charge of a day-nursery. The annual receipts, on an average, are \$25,000.

#### DEACONESS HOME "BETHESDA," CHICAGO.

This institution was founded in 1895 by the German philanthropist, F. Frank F. Henning. As early as 1883 Mr. Henning conferred with several German citizens of Chicago with a view of discussing the availability and necessity of a German Hospital. The result was the organizing of a Hospital Association, which was incorporated December 17, 1883, in accordance with the laws of the State of Illinois. The object of the institution was stated to be to afford a refuge to all persons, irrespective of creed or nationality, in cases of sickness, and to give this benefit to the poor without compensation, with moderate charges to those of means. Mr. Henning was elected president of the society, and later of the hospital.

He was born May 3, 1840, in Prussia, and in his fifteenth year came with his parents to America. They settled in the then sparsely-populated State of Wisconsin. Here they came in touch with the Methodist Church. Young Frank experienced a change of heart, and became

a member of this Church. At the age of nineteen he left the paternal roof in order to take up the battle of life. He showed great perseverance and decided will-power, working in a factory and on a farm until, in 1861, he heeded the call of his country and joined an Illinois vol-



MR. F. FRANK F. HENNING.

unteer regiment.

In the Civil War he was engaged in many hard-fought battles, and, after being wounded, received an honorable discharge, in June, 1863. A year later he entered a furniture business house in Chicago as clerk, and by his fidelity and diligence worked himself up, so that, in a few years, he became a member of the firm. At the great Chicago fire

in 1871 he lost his possessions, but not his courage. The firm established itself again, erected a large factory of its own, and in a short time Mr. Henning was an affluent man.

The year 1880 was a turning point in his life. After hearing an impressive sermon by Evangelist Moody, he formed the resolution of thereafter consecrating his life to the Lord. He joined the newly-established society of

"Christian Young Men," and soon became its president. His heart was aglow with love for the Master, and he put himself at the head of the committees which visited the hospitals, infirmaries, prisons, and numerous benevolent institutions of the city of Chicago. This work gave him so much enjoyment and pleasure that he resolved to retire from business, and devote his whole time and strength to philanthropic work. As there was no German Protestant hospital in Chicago, he resolved to found one. On account of the difficulty experienced in getting the right point of view, there were many experiments and fluctuations in his venture, until, in December, 1883, he undertook to carry out his projected great plan of founding a German Protestant hospital. The question of combining with it a training-school or a Deaconess Home was by no means an unimportant one, as there was as yet but little understanding of the Deaconess Work. Nevertheless, trusting to the Lord, he undertook to establish the Bethesda Deaconess Society, February 4, 1886; and four days later Louise Schmidt, an experienced hospital nurse, was installed as the superintendent. This Deaconess Society was one of the first in the United States. After a twelve years' connection with the German Hospital, Mr. Henning retired from its management, and founded the German-American Hospital, combining with it also a training-school for nurses, which, however, is conducted by deaconesses. On his retirement from the German Hospital it was free from debt, and the property had a value of \$70,000, besides a permanent fund of \$30,000. Mr. Henning also founded the Bethesda Deaconess Home, and, October 1, 1896, opened the German-American Hospital. Here, during the first four years, 1,324 patients were received and nursed, and the receipts and expenditures during that time were, in round numbers, \$40,000. Mr.



Henning also founded the Bethany Brothers Industrial Association. This society furnishes employment to the unemployed, and in connection with it he established a broom factory, a printing-house, a Home for Incurables,



BETHESDA DEACONESS HOME AND GERMAN AMERICAN  
HOSPITAL, CHICAGO, ILL.

an Industrial School, and a restaurant combined with a lodging-house, in which the worthy poor may find shelter for the night at a nominal cost. Five deaconesses are active in the institution, and the balance of the work is

done by other help. Mr. F. Frank F. Henning is superintendent of the work.

*Deaconess Home, Lincoln, Ill.* The foundation of this institution is to be traced back to the efforts of Rev. F. W. Schnathorst. In 1899 two deaconesses, who had received their training in Dayton, O., took charge, and three years later a building was erected, which is serving the combined purpose of hospital and Deaconess Home.

*St. John's Home for the Aged, Rochester, N. Y.* This institution was founded in 1899, with the intention of placing it under the management of deaconesses; but so far it has been impossible to do so through lack of means. But the management has not for a moment lost sight of the end in view.

#### INSTITUTIONS OF THE REFORMED CHURCH.

##### DEACONESS HOME OF THE GERMAN REFORMED CHURCH, CLEVELAND, O.

At a conference of reformed preachers in Cleveland, O., the question was put whether it would not be advisable to employ a deaconess for the nursing of the sick in the congregations. The fruit of this discussion was the establishment of a "Society for the Christian Nursing of the Sick and Poor," which was organized July 2, 1892, in the First German Reformed Church of that city. A Board of Managers was elected, consisting of twelve members of the Reformed Church. During the first year they were obliged to content themselves with gathering members for the society, and no thought could be entertained of nursing the sick, for the three young women who had been sent to the hospitals to be trained were lost to the society. Thus, after the first year, there was nothing to report excepting receipts of \$268.46. But on the very first anni-

versary a beginning was to be made for the practical execution of the work.

The attention of the leaders of the movement was directed to the presence of a deaconess at the meeting, who chanced to be in Cleveland on a visit. She was Catharine Broeckel, a deaconess from the institution in Neumuenster, Switzerland. After several conferences, she declared herself willing to assume the management of the work, provided she obtained leave from the Mother House in Neumuenster. That was given, and on November 15, 1893, she came to Cleveland, undertaking the first private nursing on the 21st of the same month.

The next thing to be done was to provide a suitable dwelling for the deaconesses, and also room for a hospital. Three rooms, with kitchen, were rented in a house on Scranton Avenue, of which one was furnished with three beds as a sick-room. The premises were occupied March 1, 1894. The work increased, and soon the quarters were found to be too small. Then a house was rented in Franklin Avenue Circle, at \$50 a month. This was the Home of the deaconesses for two years. At the end of this time it was determined to purchase property for permanent residence, and a most desirable piece of property was purchased in the immediate vicinity of one of the parks of the city for \$10,000. Alterations in the house cost an additional \$1,500, and an additional building in the rear about \$3,000.

Under the careful management of the directress, Deaconess Catharine Broeckel, the internal prosperity of the work was well developed. On April 15, 1894, the first probationer, Miss Anna Hofer, of Toledo, O., entered the Home, and since that time the community has steadily grown. Sister Catharine was at the head of the house till February 1, 1897, when she was succeeded by Deaconess

Rosalia Knorp, of Suttgart. Upon the return of the latter to Germany after a service of three years, Deaconess Anna Hofer, longest in the community, was unanimously elected directress.

It is just that we should remember the man who was a main factor in the establishment and development of this



DEACONESS HOME OF THE GERMAN REFORMED CHURCH  
IN CLEVELAND, O

flourishing institution. He, among very few in the United States, has fully grasped the thought of the female diaconate, and belongs to the most prominent leaders of this great movement which is so promising for the future of the American Church. He is Rev. J. H. C. Roentgen, D. D., the present rector of the institution. He was born July 19, 1844, at Elberfeld, Prussia. His father,



Ferdinand Roentgen, was a God-fearing man, who had much at heart the Christian education of his children. His mother was a highly-gifted and noble-minded woman, who, by her devout life, made a lasting impression upon the hearts of her five children. Unfortunately she died early (1860), and in 1872 the father with his two surviving children—a daughter, who became the wife of Pastor Graul



REV. J. H. C. ROENTGEN, D. D.

in Indianapolis, and a son, the present Dr. J. H. C. Roentgen, emigrated to America. Here the latter found opportunity to quench his great thirst for knowledge and prepare himself for his later consecrated career. He at once entered the Reformed Mission House in Sheboygan, Wis. By his diligence and extraordinary firmness of character he became an ex-

ample to his fellow-students. He assumed a pastoral charge in 1874 in La Crosse, Wis., and in 1882 accepted the call of the First German Reformed Church in Cleveland. He served this congregation until he resigned his pastorate in May, 1901, in order to devote his whole time and strength to the Deaconess Work. The Board of Managers of the institution unanimously elected him its superintendent. He had performed the duties of this office from the beginning, but not until this time had found it

imperative to give up all pastoral work. In 1892 he received from the Franklin and Marshall College at Lancaster, Pa., the title of Doctor of Divinity, and this distinction he richly merited as a thorough theologian and successful pastor. For eight years he was a member of the Faculty of Calvin College in Cleveland, and the students highly esteemed him as a teacher. A near relative of Dr. Roentgen is Professor W. C. Roentgen, of Munich, whose name has become famous through the discovery of the X-rays. The essays which he usually reads at the Protestant Deaconess Conference, and his practical grasp of the needs of this young work, entitle him to a full share in the healthy development of the Deaconess Cause in the German Protestant Church of the United States.

The hospital connected with the Deaconess Home in Cleveland, though not large, enjoys a high reputation. Besides the hospital service, the deaconesses are active in private nursing, and the institution has established a Home for the Aged.

#### THE EVANGELICAL DEACONESS HOMES.

While the Deaconess Institutions under this caption are not organically connected with the Evangelical Synod of North America, the members of the Board of Managers, as well as the superintendents of the same, belong to this denomination; hence the name. This great and influential branch of the German Protestant Church of America is most prominently represented in the Interdenominational Deaconess Institutions, and in most cases the initiative in their establishment has been taken by ministers of this Synod. Rev. J. Pister, president of the Evangelical Synod of North America, is president of the Interdenominational Institution in Cincinnati, O., and also has been president of the Protestant Deaconess Conference of America.

*The Evangelical Deaconess Home at St. Louis, Mo.*

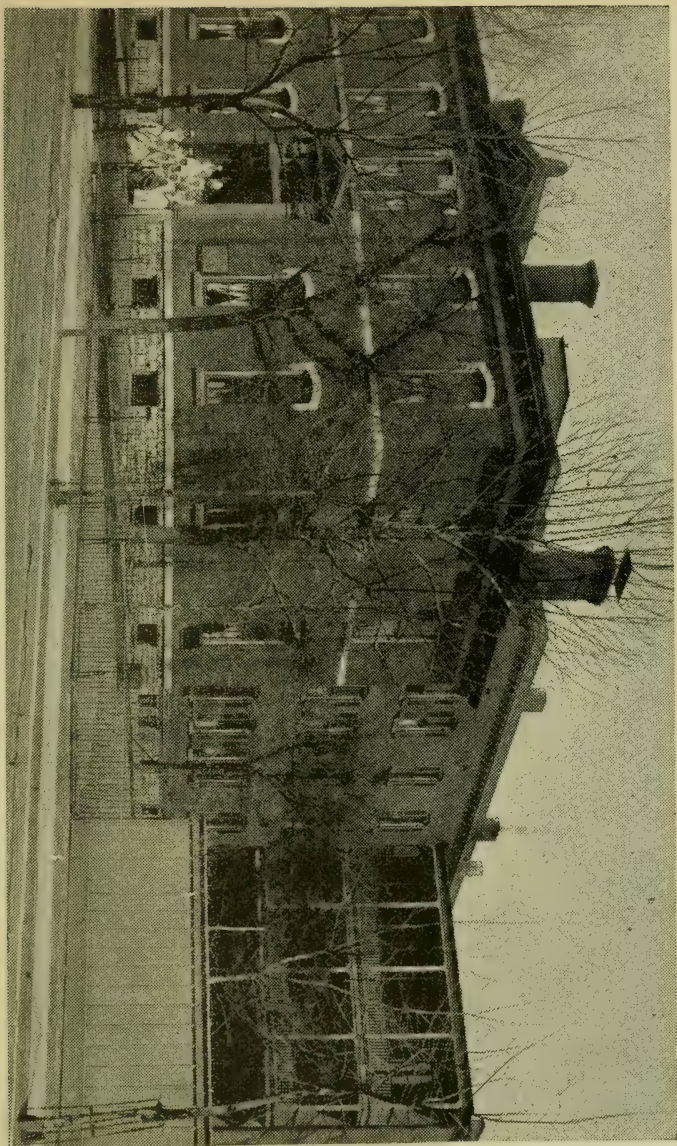
This institution is under the auspices of the Evangelical Deaconess Association, which was organized in 1889, and incorporated under the State laws of Missouri in 1890. Encouraged and guided by the Deaconess Work in Germany, several pastors of the German Evangelical Synod of North America deeply felt the need of devoted and well-trained Christian charity workers in the Protestant Church among the sick and poor. The matter was earnestly and prayerfully considered, and the result was the organization of the above named Association and a general interest in the work among the German Churches throughout the city of St. Louis. The first officers were Rev. J. F. Klick, President; Rev. H. Walser, Vice-President; Rev. C. Fritsch, Secretary; Mr. A. G. Toennies, Financial Secretary; and Mr. W. E. Hess, Treasurer.

At first a house at Fourteenth and Clark Avenues was donated to the Association by Mrs. Mebus, a widow. This, however, could not be utilized for the purpose; so it was leased, and the proceeds were used to rent another house, better adapted, at 2119 Eugenia Street.

The first deaconesses were Mrs. Catharine Haack, a minister's widow, and her adopted daughter, Miss Lydia Daries (Sisters Catharine and Lydia), who had been efficient trained nurses at the St. Luke's Hospital (Episcopal) of St. Louis. Soon other young women who became acquainted with the work applied for admission, and after three years there were ten deaconesses at work. The need for such work was very great, and in 1892 the Board of Directors bought the grounds now occupied by the Home and hospital, which is centrally located in a quiet residence neighborhood in the West End of St. Louis, at the corner of West Belle Place and Sarah Street. In addition to the



THE EVANGELICAL DEACONESS HOME AND HOSPITAL IN ST. LOUIS, MO.





well-preserved schoolhouse on the place, which was thoroughly renovated and rebuilt to suit its new purpose, a three-story hospital was erected the same year, with room for forty-two beds, at a cost of \$20,000. In 1894, Mr. H. Tibbe, of Washington, Mo., donated the sum of \$9,000 to the Association for the purpose of paying three-fourths of the cost of a large corner lot east of the Home and hospital building, thereby greatly enhancing the value of the property and improving its surroundings for the future. A new addition was built extending on to the new ground in 1897, thereby providing room for twenty-five deaconesses and fifty patients and several rooms for hired help. In the same year the Board of Directors decided to intrust the management into the hands of a minister of the German Evangelical Synod. To this action, however, the head deaconess, Sister Catharine, objected, and resigned her position. She also induced some of the other deaconesses to leave the Home, so that, when the present superintendent, Rev. F. P. Jens, assumed charge of the work, in the spring of 1898, there were only five deaconesses in the Home. The work, although very much curtailed by these events, was continued, and began to grow anew. At present (1902) there are twenty-two deaconesses in the work, of whom ten are consecrated.

The hospital, as well as the Home, is well equipped. It has two operating rooms, an electric elevator, and hot and cold baths. Together with the Home, the Association's property is valued at about \$45,000. The deaconesses receive a regular course of training lasting from two to three years, which comprises not only the regular trained nurse's course, but also Bible study and the history and principles of Deaconess Work. Besides nursing the sick and poor in the hospital, the deaconesses are doing considerable charity work among the

poor, irrespective of creed and nationality, in St. Louis, Missouri, and Illinois. They have nursed in the institution for epileptics, "Emmaus," at Marthasville, Mo., and also at the Good Samaritan Hospital of St. Louis.

In 1901 five hundred and fifty-one patients were nursed at the hospital, sixty-nine in different Church districts outside of the hospital, and numerous visits were made to the poor and needy. The income for 1901 was \$27,000. The present officers of the Association are: Rev. H. Walser, President; Rev. J. Baltzer, Vice-President; Rev. C. G. Haas, Secretary; Mr. G. H. Wetteran, Treasurer; Rev. F. P. Jens, Superintendent and Financial Secretary; Sister Magdalene Gerhold, Head Deaconess.

*The Tabitha Institute, Lincoln, Neb.*, is the oldest establishment of this Church. It was founded in 1887 by the present director, the genial Rev. H. Heiner. It was originally an Orphan Asylum, but in 1889 there was connected with it a Deaconess Home. A handsome edifice was erected at a cost of \$15,000, and the Deaconess Home, Orphan Asylum, and Home for the Aged are all under the same roof. Four deaconesses are connected with the institution, of whom two have been consecrated. Rev. H. Heiner is superintendent, and his wife directress, of the institute.

The Deaconess Society organized by evangelical ministers in New Orleans, La., in 1894, has accomplished but little so far. The society, however, hopes soon to erect a Deaconess Home.

#### DEACONESS WORK AMONG THE GERMAN BAPTISTS.

The German Baptist Churches of Chicago established, in 1897, a Deaconess Society with a membership of one hundred and fifty. They gathered funds for an institution, and engaged two deaconesses who had received their

training in Philadelphia, Pa., and Dayton, O. The society was incorporated according to the laws of the State of Illinois under the name of "Deaconess Society of the German Baptists of Chicago and Vicinity," and, in the language of the constitution, the object of the society is: nursing the sick in the spirit of Christian love, as well as the training and support of deaconesses in their vocation. Unfortunately the society has not yet passed the incipient stage. However, a number of deaconesses are being trained for their work in different hospitals, and the society soon hopes to be able to purchase its own Home, and thereby give a new impetus to the work. Rev. Jacob Meier, pastor of the First German Baptist Church, 300 North Pauline Street, Chicago, Ill., is president of the society.

#### SPRUNGER'S DEACONESS INSTITUTES.

Rev. J. A. Sprunger, of Berne, Ind., founded a Deaconess Home which, in several respects, is different from other Deaconess institutions. It is in the hands of a society known by the name of "United Deaconess Association." Only consecrated deaconesses may become members and superintendents of this Association, and the latter are elected by the former. Although the constitution provides a Board of Managers, the governing reins are held by the president, Rev. J. A. Sprunger, the founder of the institution. He has the supervision of the property, examines the applications of those who wish to become deaconesses, and passes, in fact, on all questions of importance, whether in the internal or external management of the institution. The directress is called Mother Superior, and her assistant, Matron of the Mother House. Although Rev. Sprunger himself belongs to the Church of Mennonites, the

Deaconess Association is interdenominational, and candidates are received from the different Churches. In fact, it is reported that they will not sever connection with the Church to which they belong. All the property belongs to the United Deaconess Association, and is therefore managed by the community of deaconesses.

This institution was founded in February, 1890, at Berne, Ind., by Rev. Sprunger, and in June of the same year removed to Chicago. The work made rapid progress. In connection with the Mother House in this city, a Maternity and Rescue Home was established, and in Berne, Ind., a large Orphan Asylum was erected, managed by deaconesses. In 1894 the society opened a branch hospital in Cleveland, and another in Detroit, while deaconesses were sent to help the institutions at Evansville, Ind.; Indianapolis, Ind.; and Bloomington, Ill. The hospital in Cleveland was destroyed by fire in 1895, and one of the faithful deaconesses, who might easily have saved herself, perished in the flames, because she was unwilling to forsake her helpless patients. Three of the patients lost their lives. There are three deaconesses active in Africa as missionaries, and two in Turkey. The latter are in charge of an institution in which there are two hundred and twenty-five orphans and seventy-five widows.

In 1897, eighteen deaconesses separated themselves from the Association, on account of a difference of opinion in regard to several points of teaching. They established a Home in Chicago, which is presided over by the deaconess, K. C. Moser. Recently the Sprunger Deaconess Homes, as such, have collapsed, and the remaining deaconesses are managing the Orphan Asylum at Berne, Ind., and are active in foreign mission work.



## THE DEACONESS CAUSE IN THE EVANGELICAL ASSOCIATION.

This Church has a flourishing Deaconess Work in Europe, with a Mother House each in Elberfeld and Strassburg, as we have previously noticed. In America, only small beginnings thus far have been made,—in Chicago, Cleveland, Toronto, and Berlin, Ont. The General Conference of the Church, at its session in St. Paul, Minn. (1899), adopted commendatory resolutions, appointed a commission for the drafting of plans and a constitution, and laid the foundation for a uniform management of the matter in the whole Church. The plans adopted by this commission makes provision for the appointment of a Deaconess Society in each Conference to which the branch societies of the congregations are subject. The entire arrangement leans on the German Mother House idea. None of the four institutions in question has, up to the present time, its own Home; but in each case the preparatory steps have been taken for the acquisition of a suitable piece of property, and in each one of these cities several deaconesses are busy in the nursing of the sick, and especially in parish work. In June, 1902, the Chicago Home celebrated its sixth anniversary. The Home is located at 515 Orchard Street, and Rev. J. Wellner is superintendent. Of the eight deaconesses, four are still in training.

## THE PROTESTANT DIACONATE CONFERENCE.

At the time of the dedication of the Deaconess Home in Dayton, O., the rector of the institution, Rev. Carl Mueller called together the representatives of the German Protestant Deaconess Homes in America, and, October 15, 1894, opened the Protestant Diaconate Conference.

Rev. Carl Mueller was elected president, and Dr. J. H. C. Roentgen secretary. The object was to get acquainted with each other, and the representatives of the eight institutions, who were present, reported on the condition of the work. Conference advised the smaller institutions to become affiliated with the larger ones, and that no Deaconess Home receive a deaconess leaving another without first communicating with the Mother House to which she belonged.

The next Conference was held, October 24-25, 1895, in Cleveland, and busied itself principally with the question of principles. Rev. J. H. C. Roentgen was elected president. The third Conference was held the following year in Cincinnati, and the training of deaconesses was the principal subject of discussion. Rev. H. W. Hortsch was elected the permanent secretary. At the fourth Conference, held in Buffalo, the principal subject deliberated on was the community life of the deaconess, and Rev. C. Golder was elected president. It was at this Conference that the secretary submitted the first statistics concerning the German Deaconess Work in America.

The Conference in St. Louis discussed themes regarding the instruction of the deaconesses, and a constitution and rules were adopted for mutual assistance in times of National calamities. Rev. C. L. Schild, of Buffalo, was elected president, and upon his resignation, which soon followed, as he retired from the work, the duties of the office were assumed by the vice-president, Rev. E. G. Hiller.

The next Conference, in Indianapolis, was engaged with the question of the spiritual care of the sick by the deaconesses. Under the auspices of this Conference the *Deaconesses' Mirror* was published. Rev. H. Walser, of St. Louis, was elected president. The Conference of 1900, in Louisville, Ky., busied itself with the better internal or-

ganization of Deaconess Homes, and elected Rev. J. Pister president. In 1901, Rev. Dr. A. E. Dahlman, from Buffalo, N. Y., was elected president, and Rev. J. F. Klick, from St. Louis, Mo., vice-president.

This Conference has not been without its influence upon the development of the Deaconess Work in America. It has brought the workers in closer touch with each other; in the discussion of important questions it has served to lead the Homes into certain lines of work; it has spread a knowledge of the Deaconess Cause throughout the Christian Church, and, by a uniform course, advanced the progress of the work. It meets every other year, and the Head Deaconesses of the different institutions generally constitute a special committee, which not infrequently submits important propositions.



## CHAPTER X.

### THE BEGINNING OF DEACONESS WORK IN THE METHODIST EPISCOPAL CHURCH IN AMERICA.

WE will now trace the early history of Deaconess Work in the Methodist Episcopal Church in America. Mrs. Susan M. D. Fry, a well-known lady, wrote, in 1872, in the *Ladies' Repository*, a family magazine which had a wide circulation among Methodists, as follows:

“When will the women of America awake to a sense of their responsibility? And what great soul, filled with love to God and man, shall open the way and prepare the means whereby we may be enabled to compete successfully with our sisters of Rome, not only as general charity women, educators, and succorers of the unfortunate, but especially as nurses of the sick—a department of such great good to soul and body, yet so long allowed to be monopolized by the daughters of Rome? Earnest thinkers upon the subject of ‘Woman’s Work in the Church’ are looking to the Quakers and Methodists to move forward in God’s name, smiting the waters of blind prejudice, and leading their daughters into the full possibilities of an entirely devoted Christian womanhood.”

The general impression seemed to be that the Church could not possibly perform the gigantic work devolving upon it in consequence of the unparalleled increase of population, unless it leave the beaten path and call into its service new help. It was therefore considered necessary to assign to women, whose sphere of action had been rather limited, a new field of activity in the Church.

It is a known fact that the Methodist Episcopal Church



has always accorded greater privileges to women and made more use of their help than any other denomination, the Society of Friends excepted. Hence it is surprising that the Deaconess Work should have been ignored so long by American Methodism despite the fact that inspiration in that direction had not been wanting. Bishops and other prominent men in the Church were constantly coming into contact with the flourishing Deaconess Work abroad, and the vigorous Bethany Society of the Methodist Episcopal Church in Germany and Switzerland, which was founded in 1874, ought to have been an incentive to American Methodism. However, the Church did not seem to profit by these until toward the close of the '80's, when it was suddenly stirred by the thought that it had been neglectful in this particular direction, and had closed its eyes to golden opportunities.

The efforts made in Germany by Amalie Sieveking and Pastor Kloene in the organization of Deaconess Homes have a counterpart in the United States in the pioneer work of Mrs. Anna Wittemeyer and Bishop Simpson. The latter became acquainted with the Deaconess Work in Germany early in the '60's, and on his return to the United States advocated the founding of Deaconess Institutes after German models. Inspired by Bishop Simpson, the editor of the *Ladies' Repository* continued to bring the cause before the public. Thus one of his contributors wrote in 1872:

"In the Methodist Episcopal Church there are seven hundred thousand women, or two hundred thousand more women than men; and the question of how this force may be utilized is of no small importance both to the Church and to the world. If the Church lays not hold of it, the world does. But certainly this question has been at least partially solved by the organization of a society called the

*Ladies' and Pastors' Christian Union*, which, to a great extent, supplies the want of the Order of Deaconesses. In fact, in this society we find the exact counterpart of the Commune Deaconess of Europe, or the apostolic Phœbe. It was first organized in Philadelphia, March, 1868, and the first year thirty-seven thousand families were visited, and during this last year already more than fifty thousand families have been visited by these ladies in the interest of Church, Sabbath-school, and religion. In this society the earnestly pious sisters in the Church simply propose to unite under the control and guidance of their pastor, and, as he shall direct, visit the sick, the poor, the fatherless, and the widows, and appeal to the careless and indifferent professor, or hardened sinner, giving as much as practicable of their time and money for the upbuilding of Christ's kingdom; but, above all, their prayers and personal efforts for the salvation of souls, 'engaging to watch for souls as they who must give account,' and be ready, if need be, to snatch them as brands from the eternal burning."

Dr. Maclay, writing from China in the October number (1871) of the *Heathen Woman's Friend* concerning the labor of native Christian women in the China missions, asks, "Why not revive the ancient Order of Deaconesses in our Church?" In answer to this question, Mrs. Susan M. D. Fry says:

"There is at present a movement on foot for the introduction of this order into the Church of England, and the subject is being agitated in the German Reformed Church of America. In 1866 a gentleman of Hagerstown, Md., gave \$5,000, accompanied with a proposition that three ladies of the congregation should be ordained deaconesses, and have control of the income of said fund for the purposes and duties as practiced in the early Church. Bishop

Littlejohn, before a Convention of ministers of the Diocese of Long Island in session some time during the past year—I have not the exact date—urged the importance of the setting apart of women for special Church orders and duties. The proposition met with great favor. There are several Deaconess Institutions in Europe at the present time, and at least two in our own country. I have not been able to gain information of any others, though there may be such.”

The Ladies' and Pastors' Christian Union was founded by Mrs. Anna Wittemeyer, who is to be considered the Amalie Sieveking of American Methodism. She was the pioneer of the Deaconess Movement in this Church. Like Florence Nightingale, Mrs. Wittemeyer brought comfort and solace to the wounded and dying on the battlefields and in the hospitals during our Civil War. She organized bands of ministering women, and under her direction they accomplished a great work during the war. When peace had been restored she endeavored to direct these labors of mercy into permanent channels. For this purpose she made Philadelphia her home, and published a paper called *The Cristian Woman*. She also traveled extensively, lecturing, organizing societies, and appealing to the women of this country to consider their duty toward the sick, the poor, and the forlorn. The pulpit and the press took notice of her activity, and, in harmony with her desire, the General Conference of the Methodist Episcopal Church in 1872 officially recognized the above-named society, the Ladies' and Pastors' Christian Union. The Official Board of this organization was composed of twelve women and thirteen clergymen. However, the real moving power of the Union was Mrs. Wittemeyer and Mrs. Susan M. D. Fry. These two ladies traversed the country, and in simple but stirring language pleaded for a wider and more systematic

exemplification of the principle of Christian benevolence, and advocated the founding of hospitals, orphanages, Deaconess Homes, Homes for the Aged, etc. In the larger cities they also founded societies to look after the poor and the sick and to visit prisons. In these endeavors they were especially encouraged, and, aided by Bishop Simpson, with whom Mrs. Wittemeyer often discussed the Deaconess Cause. The bishop concluded that the time for founding of Deaconess Homes after German models had come. The Ladies' and Pastors' Christian Union seemed to him to be best adapted as a means for the realization of this purpose. In 1872, Mrs. Fry published a series of articles in the above-named monthly, the *Ladies' Repository*, in which she made a strong plea for the Deaconess Cause. Several of these papers, entitled "Ancient and Modern Sisterhoods" and "Ancient and Modern Deaconesses," called forth especial interest. She closes one of these articles with the following words:

"Where is there a broader field or more legitimate work for women than in the ministration of love? And if so much is accomplished by the desultory labors of Protestant women, how much greater success would crown concerted action! . . . Looking at the Sisterhoods, we can not fail to see that their success lies not in celibacy, but in system; not in monasticism, but in organization; not so much in blind devotion as in *thorough training*. When shall the question cease to be asked, 'Why can not Protestant women do what these Roman Catholic women do?' Not that we do not as much as they, in other channels, perhaps, and unknown to the world, but that we fall so far short of what might be done, and, we may add, *ought* to be done. Because Rome once, with a great maelstrom of denunciation, swept in all the free bands of women devoted to the service of Christ and humanity, and degraded



them to mere propagandizing forces, shall we fail to oppose an equal barrier to her success? Yea, a more than equal; for so soon as Protestant women *systematically* undertake the good works humanity so loudly demands, not as 'engines of religious propagandism,' but simply showing their faith by their works, Rome's most powerful weapon passes from her hands. Already, in all Europe, the crown of victory is settling on the brows of Protestant nurses and teachers—thanks to the efforts of Mrs. Fry, Pastor Fliedner, and others."

In the fall of 1872, Mrs. Wittemeyer made a journey to Kaiserswerth, in Germany, in order to acquaint herself more thoroughly with the working of the deaconess organization. During her sojourn abroad she published several articles, in which she described the modern Deaconess Movement, especially the institution at Kaiserswerth, giving an account of its purposes and results. A general enthusiasm was created by these articles, and it seemed that the Church was now prepared for the introduction of Deaconess Work. However, the activity of the women particularly interested in this cause was suddenly checked and diverted into another channel.

In September, 1874, the women of this country became suddenly interested in the Temperance Movement, and many of them were drawn into the "Crusade," which originated in Ohio, having been planned by several courageous women. The movement spread rapidly all over the country and caused intense enthusiasm. Mrs. Wittemeyer was made president of the organization, and from that time on devoted her efforts to the temperance cause, in which she had always been deeply interested. In the fall of 1874, Mrs. Fry returned from Europe, and she also was drawn into the movement. Meanwhile she accepted a call to a chair in the Illinois Wesleyan University,

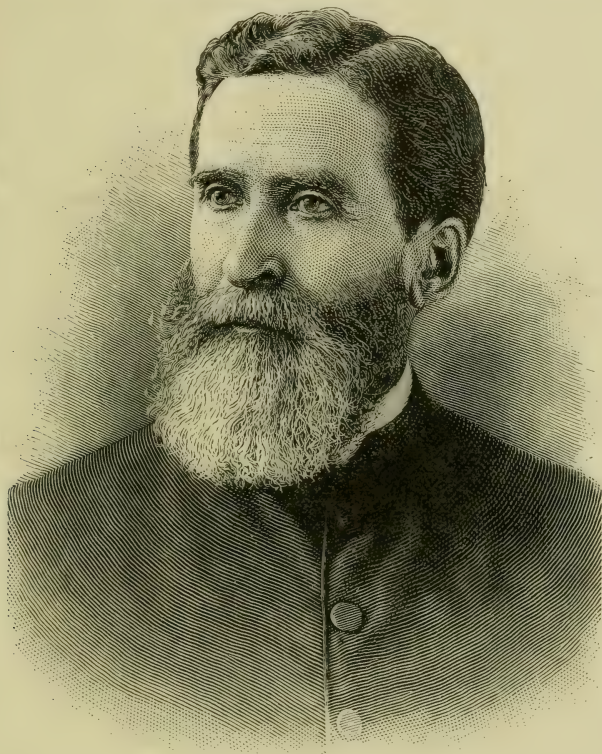
with the intention of devoting her entire time later on to the temperance cause. It soon became evident that the Ladies' and Pastors' Christian Union was not well adapted to establish the Deaconess Work, because of its unwieldiness, its directors being scattered all over the country. True, the establishing of an Institution had been decided, but it was not to have a small beginning, developing like a mustard-seed. On the contrary, its was planned on a large scale, and this circumstance was the cause of its failure. Nevertheless, the work had not been in vain. The way had been prepared for a wider activity of women in the Church. The Woman's Christian Temperance Union was organized, and the Woman's Missionary Societies of the Methodist Episcopal Church had for some time previous been doing excellent work. Hence, when a few years later, in the '80's, Bishop Thoburn began to advocate the Deaconess Cause, and Mrs. Lucy Rider Meyer threw the weight of her powerful personality into the scales, it did not prove difficult to inaugurate the movement, which was to take a powerful hold on the Church in a comparatively short space of time.

In 1886, Dr. J. M. Thoburn (at present Bishop Thoburn), who had been sent to India in 1859, and who is beyond question one of our greatest missionaries, returned to America to restore his health. The voyage proved to be of historic significance. The misery of women in India was uppermost in his mind during the trip, and, after much prayer, the thought came to him that the introduction of the Deaconess Work might bring the desired relief. Millions of the women of India are debarred from participating in the sacrament of the communion, and this deplorable state of affairs will necessarily continue until one of their own sex can administer this sacrament. Whenever the Mission Conferences in India convene, this mat-

ter is usually discussed, and the question has often been asked whether it be possible to revive the Deaconess Order of the primitive Church, and thus to create an office which would empower the female missionaries to administer the holy communion to the Zenana women, who are kept in such strict seclusion that missionaries are not allowed to approach them for that purpose. If in the primitive Church laymen (e. g., midwives) were permitted to administer baptism in case of urgency, why should female missionaries be prohibited from administering baptism to Zenana women who have been prepared for admission into the Church, and desire to be baptized? And if baptism is admissible under such circumstances, why not also communion? Dr. Thoburn declared that he would have this privilege made use of only in cases of utmost necessity; it was to be considered an exception, and not a rule. In view of the fact that the deaconesses, if ordained, would enjoy the same privilege as the deacons in the primitive Church, he was confident that in the Deaconess Order he had found the desired help for India.

Methodism has always held more liberal opinions concerning the question of ordination than the Established Church. By the introduction of lay preaching it has revived a custom of the Apostolic Church. It has always adapted itself to its surroundings, and would not be hampered by tradition. Like the Apostle Paul, it has manifested a cosmopolitan spirit in order to win men for Christ. Why, then, should it not be able to find a way in which it would be possible to administer the sacraments to newly-converted souls in the Zenana? Dr. Thoburn believed that the Deaconess Order, such as it is found in the primitive Church, would solve the problem, and, like Fliedner, he was used by Providence to point out the way to the Church. However, things did not come to pass

as he had planned; for his ideas did not meet with approval at the General Conference. Nevertheless, he aided in adding a feature to the organism of the Church in



BISHOP JAMES M. THOBURN.

America by means of which a larger field of usefulness was opened to American women. This was brought about in the following manner:

On his return voyage to America, referred to above, Dr. Thoburn was accompanied by his wife and his sister,



Miss Isabella Thoburn, also a missionary. *En route* they discussed the mission work in India, and in connection with it the Deaconess Organization as it was found in Europe. In London the two ladies visited several Deaconess Homes, among them "Mildmay." The impression which they received confirmed Dr. Thoburn in his opinion that deaconesses would not only prove a blessing for India, but also for entire Methodism. He resolved to present the matter to the Church, and to press the introduction of the order. He writes as follows: "We came over to America, and began at once to put the plan before the public. This was early in 1886. I think the first time that I ever stated the plan in detail before a public audience was in Bellefontaine, O., at the session of the Central Ohio Conference of that year. Everywhere I noticed with surprise that the proposal met with unexpected favor. Hundreds of people would say: 'It is just the thing we need. The time has come when some agency of this kind must be provided.' When we reached Chicago we were invited to the training-school of Mrs. Lucy Rider Meyer. Here we found a noble Christian worker with the same problem in her mind, and busy, not only pondering the subject, but arranging to carry it into effect. Here also we met our friend and brother, Mr. W. E. Blackstone, prepared to help with counsel and with purse in initiating the enterprise. At other points I was surprised to find that God was stirring up the same conviction in the minds of leading men and women. I can not forbear to mention one, the late lamented W. H. Craig, of Kansas City. When I visited him at his home, and before I had said a word on the subject, he told me that the time had come for our Church to move in this matter. I mention all these incidents to show that God has been leading in this movement. Great movements of this kind never begin

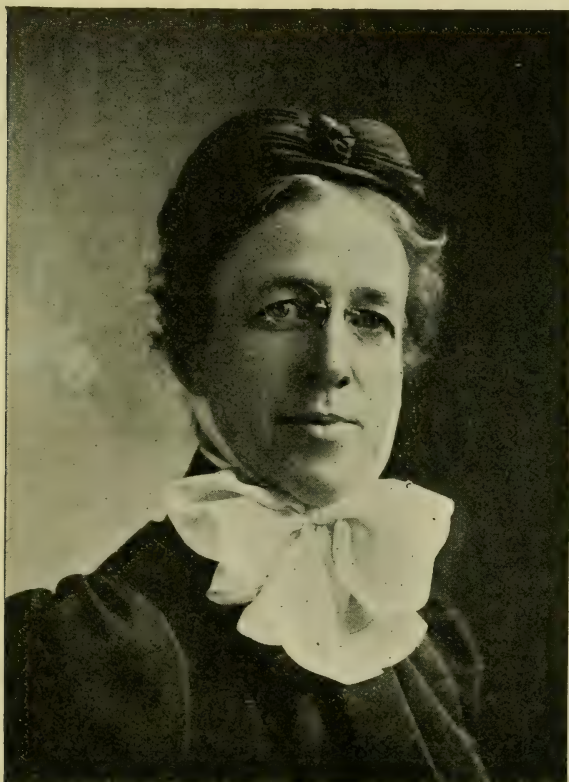
by a happy chance in a single place, and spread thence like fire over the prairies. God creates a widespread conviction, prepares many minds for the reception of his plans, and so guides that when the time comes his people are prepared for their responsibilities. Hence it was that when we carried this subject into the General Conference of 1888, we were all amazed to find that it commanded, not only a majority of votes, but kindled a deep enthusiasm in the hearts and minds of the delegates there assembled."

In Chicago, Dr. Thoburn spent a few days at the Training-school for Missions. This was important in the history of the movement. Mrs. J. M. B. Robinson has said: "The honor of having introduced the Deaconess Work into the Methodist Episcopal Church of the United States is due to Mrs. Lucy Rider Meyer, of the Chicago Training-school, who, with her pupils, visited the poor and the sick in the city during the summer of 1887." The first Deaconess Home in American Methodism was opened in unused rooms at the Chicago Training-school in June, 1887, in the fall, a "flat" near by having been secured, and Miss Isabella Thoburn was made "house-mother," as the office of matron is beautifully designated in the Deaconess Homes in Germany. But before this, October 20, 1885, Mrs. Meyer had opened the first training-school for prospective deaconesses, in Chicago. Of it, Dr. Stevens, the historian of the Methodist Episcopal Church, writes: "This day will forever be a red-letter day in the history of American Methodism. From it dates the beginning of the Deaconess Work in the Methodist Episcopal Church of America." The official name of the institution was "The Chicago Training-school for City and Home and Foreign Missions." Funds were lacking, and, from the beginning, the institution had to depend on the aid of its friends. The instructors were

Mrs. Lucy Rider Meyer, her husband, Rev. J. S. Meyer, and several ladies, all of whom devoted their time to the work without remuneration. The subsequent history of the institute, its progress and expansion by founding new branches, and increasing the number of Sisters, is remarkable, and chapters could be written about it. We shall continue the narrative later.

In passing, we will notice briefly the life of the person to whom the honor is due of having founded the first Deaconess Home in the Methodist Episcopal Church of America. Posterity will mention her name in connection with those of prominent leaders among the women of our country. Mrs. Lucy Rider Meyer was born in a farm-house. She enjoyed good health, which was principally due to continual exercise in the open air. She thus trained herself for the exhausting work awaiting her in later life. Her parents were deeply religious, and her father was favorably known in the neighborhood on account of his intimate acquaintance with the Bible. Hence it is not surprising that she became imbued with a love for the Scriptures. During the long winter evenings and on Sunday afternoons the entire family surrounded the hearth, and often occupied themselves with Biblical subjects. The father sometimes depicted a noted Biblical character, and, as an object lesson, he drew pictures with chalk on the kitchen floor. Lucy was noted for the kindness of her disposition, and her mother, who was a very sensible woman, often expressed the desire that her daughter might receive a good education and become a useful member of society. When she was thirteen years old, one of her playmates died suddenly. The impression made on her mind by this incident was exceedingly deep, and she determined so to live that she, too, would be prepared to die. She continued to seek the Lord until she had experienced a change of heart and had become a happy child of God. From that

time she led a life so exemplary that she gladdened the hearts of her parents and of her pastor. Her character developed like the budding of a rose. She graduated at



MRS. LUCY RIDER MEYER.

Oberlin College, and later studied medicine, obtaining the degree of M. D. from a medical college which afterward became a part of the Northwestern University. It was her purpose to go to India as medical missionary; but her



plans were frustrated through the death of a dear friend. Being thrown on her own resources, she was obliged to work for a living. She contributed to various periodicals, and wrote the Bible-lessons for several Sunday-school papers, being obliged thus to engage in systematic Bible study, thus preparing herself for her subsequent career. She accepted a professorship in McKendree College, and later she was employed by the Illinois Sunday-school Association. She was also a delegate to the Centennial Sunday-school Jubilee, which was celebrated in London in 1880. At this meeting she became convinced that the Sunday-school needed teachers better prepared for their work, and she determined to found a Bible-school. About this time she heard an impressive sermon on systematic giving, through which she was induced to give the tenth part of her income for benevolent purposes. She carried out this determination with the result that finally she laid herself upon the altar, and refused to accept any salary at all for her work.

Several years before, while traveling in the interest of the Illinois Sunday-school Association, she felt a longing to experience a higher Christian life, and yearned for a pure heart. The more she studied the Scriptures, the more deeply she became convinced that she needed the baptism of the Holy Ghost. For this she continued to plead until her prayers were answered. This experience she relates in the following words: "As I was prostrate on my knees one evening, the thought came to me that perhaps I was self-willed and ought not to insist on having my way in this matter. As I continued in prayer my desire for the promised blessing became more intense, and I finally cried out, 'O, Lord Jesus, thou hast promised complete satisfaction to my soul, and I can not help asking thee for it!' Then suddenly my poor empty heart was

filled with the Holy Spirit and with such gladness that I can not express my feelings in words." Shortly after this experience forty young men were converted in a meeting she was conducting.

Her experience and that of her husband, Rev. J. S. Meyer, in the founding of Deaconess Homes calls to mind those of George Mueller, of Bristol. The beginning of the work in a rented house was as modest as the beginning in Kaiserswerth. Yet to-day, after the brief lapse of seventeen years, the work has acquired such dimensions that it is difficult for the historian to trace it in its various ramifications. The Methodist Episcopal Church sustains Deaconess Homes in all parts of the world. There are over one hundred of them, and from New York to San Francisco there is a network of benevolent institutions traceable, directly or indirectly, to the small beginning in Chicago. The money invested is over \$2,000,000.

In 1889, Mrs. Lucy Rider Meyer published a valuable and interesting book, entitled "Deaconesses,"\* which ran through several editions. In the first part she gives an outline of the history of the Deaconess Order from Sister Phœbe until the present time. In the second part she describes the founding and development of the Chicago Training-school; and in the third part she relates in a fascinating manner how the first Deaconess Home was originated, and how the hand of Providence guided her in her enterprise. Since then she has published various other books and pamphlets. She is also editor of the *Deaconess Advocate*, an official organ of the Deaconess Society of the Methodist Episcopal Church, and the most widely-circulated deaconess paper in the United States. Mrs. Meyer

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\* In the same year, another very excellent book appeared: "Deaconesses, Ancient and Modern," by Rev. Henry Wheeler, and published by Eaton & Mains, New York.

still is principal of the Chicago Training-school. She travels in the interest of the cause, founds new Homes, and shuns no sacrifice when the interests of the Deaconess Cause are at stake.

We will now take up again the thread of our narrative. The training-school attracted the attention of the Chicago Preachers' Meeting, and that body resolved to request the General Conference, which was to meet in May, 1888, to recognize the Deaconess Work as a Church institution. The Annual Conference of Bengal, India, sent a similar petition, with the additional request that the General Conference would empower the deaconesses in mission lands to administer the sacraments. The matter was referred to a committee, the chairman of which was Dr. J. M. Thoburn, and the secretary Dr. A. B. Leonard, at present missionary secretary. This committee drew up several resolutions in reference to the matter, which were adopted after a lengthy discussion. They were prefaced in the following manner: "For many years our brethren in Germany have employed a number of deaconesses, whose work is followed by the best of results. We rejoice that a beginning has also been made in our country. The training-school in Chicago is a success, and we think it advisable to found similar institutions in other cities. In some of our congregations Sisters are already employed, performing the work of deaconesses without being called so, and their number could be increased if we were to organize the workers. We believe that God is in this movement, and the Church ought to recognize this fact. We also think that General Conference ought to devise a plan according to which the work of these excellent women is to be regulated in accordance with the requirements of the Church, so that it may bring about the best results."

The discussion which followed proved that a clear con-

ception of the deaconess office was wanting among the delegates. Dr. Thoburn said: "I do not think that there is one man in this Conference who really knows what the term 'deaconess' means. I myself do not know clearly; however, my sister is in reality a deaconess, and I earnestly hope that the Church will regard this movement favorably, and that General Conference will recognize the Deaconess Order as a Church office and introduce it." This was done by accepting the following paragraphs, which were incorporated in the Discipline of the Church:

"The duties of the deaconesses are to minister to the poor, visit the sick, pray with the dying, care for the orphan, seek the wandering, comfort the sorrowing, save the sinning, and, relinquishing wholly all other pursuits, to devote themselves, in a general way, to such forms of Christian labor as may be suited to their abilities.

"No vow shall be exacted from any deaconess, and any one of their number shall be at liberty to relinquish her position as a deaconess at any time.

"In every Annual Conference within which deaconesses may be employed, a Conference Board of nine members, at least three of whom shall be women, shall be appointed by the Conference to exercise a general control of the interests of this form of work.

"This Board shall be empowered to issue certificates to duly-qualified persons authorizing them to perform the duties of deaconesses in connection with the Church, provided that no person shall receive such certificate until she shall have served a probation of two years of continuous service, and shall be over twenty-five years of age.

"No person shall be licensed by the Board of Deaconesses except on the recommendation of a Quarterly Conference, and said Board of Deaconesses shall be appointed by the Annual Conference for such term of service as the



Annual Conference shall decide, and said Board shall report both the names and work of such deaconesses annually, and the approval of the Annual Conference shall be necessary for the continuance of any deaconess in her work.

“When working singly, each deaconess shall be under the direction of the pastor of the Church with which she is connected. When associated together in a Home, all the members of the Home shall be subordinate to, and directed by, the superintendent placed in charge.”

Thus the Deaconess Work was recognized officially as an institution of the Church, despite the fact that but few understood its high importance and its far-reaching influence. General Conference, however, declined to ordain the deaconesses in the India mission-field. It also declined to admit to its membership the women who had been elected by the Lay Conferences as delegates to this body. However, new channels of Christian activity were opened to women through the introduction of the Deaconess Order into the Church as a part of its organism.

In passing, we must not omit mentioning a lady who, through her wonderful activity, has been the means of greatly advancing the Deaconess Work, which she had studied in Europe, particularly in Germany. We refer to Mrs. Jane M. Bancroft Robinson, of Detroit, Mich., the secretary of the Deaconess Bureau of the Woman's Home Missionary Society of the Methodist Episcopal Church. She was born in Stockbridge, Mass., being the daughter of a Methodist minister. Her father was educated with a view of entering the marine service, and until his thirtieth year he served in the capacity of marine officer. Having experienced religion, he decided to devote his life to the service of the Lord, and entered the Methodist ministry. The mother was a woman of rare intellectual gifts and of unusual executive ability. Above all, she was



MRS. JANE M. BANCROFT ROBINSON.

deeply religious, and she reared her children most conscientiously "in the nurture and admonition of the Lord." Every Sunday she took little Jane by the hand and led her to Sunday class-meeting. When she was born, her father was pastor of a Church in the above-named city. The child was gifted, and as she grew up she took great delight in books. In school she was generally first in her classes. As her father was stationed mostly in the cities of New England, she had excellent opportunities for acquiring an education, and she moved in the best society. In 1871 she graduated from Emma Willard's Seminary in Troy, N. Y., and a year later from the State Normal School in Albany, N. Y. After graduation she accepted a call to the principalship of Fort Edward Institute. Here she remained several years. Later, she entered Syracuse University, and obtained the degree of Ph. D. In 1877 she was elected dean of the Woman's College, and Professor of French in the Northwestern University, at Evanston, Ill., which position she filled for nearly nine years, holding that office longer than has any other dean of that institution. Just previous to leaving Evanston, she was chosen Fellow of Bryn Mawr College, the first Fellow of History elected in that college. Despite the fact that she had been filling a professorship of French, her tastes were for history and for years she had been pursuing this branch, with particular reference to the development of the Constitutions of various nations, doing an immense amount of original research work. With her election to the Fellowship at Bryn Mawr, there opened to her the opportunity of studying with Professor Woodrow Wilson, then holding a professorship in that institution. At the close of the year, still wishing to pursue her studies further, she went to Zurich, Switzerland, and there took up work in the university. Later, she went for a year to the University of

Paris, having the honor of being the first woman admitted to the "Ecole des Hautes Etudes."

While in Zurich, in the fall of 1886, Miss Bancroft became deeply interested in the deaconesses she saw there. She met them in the Methodist Episcopal Church in the Zeltweg, and, having been informed of their work, it occurred to her that the order ought to be introduced in the American Church. She at once wrote to Mrs. R. S. Rust, corresponding secretary of the Woman's Home Missionary Society, describing in glowing colors her observations and impressions. Mrs. Rust at once saw the importance of this work, and therefore advised Miss Bancroft to make a special study of the Deaconess Cause, and on her return to America present the subject in its various bearings to the Official Board of the Woman's Home Missionary Society, with a view of inaugurating a similar movement in the United States. When she went to Paris, in the spring of 1887, she inspected the Deaconess Institute of Pastor Vermeil. She enjoyed the friendship of Mlle. Sarah Monod, and, accompanied by her, she visited various branches of the Home and other benevolent institutions in which deaconesses were employed. The self-denying spirit and the thorough work of the deaconesses made a deep impression on her mind. She also visited England, and inspected the hospitals and various benevolent institutions. Above all, she was interested in the Mildmay Deaconess Home in North London. At the time she was not aware of the fact that Isabella Thoburn had visited the institutions a year previous.

From London she went to Kaiserswerth, to acquaint herself with the details of the organization and work there. She determined to found something similar under the patronage of the Woman's Home Missionary Society, hardly realizing that a beginning had already been made in



Chicago, and that there was a movement on foot to petition General Conference to constitute the Deaconess Work an organic part of the Church.

A few months after the adjournment of the General Conference of 1888, which had recognized the Deaconess Order as a Church office, she arrived in the United States, and at once attended the annual meeting of the Woman's Home Missionary Society in Boston (October, 1888). After listening to her inspiring address, a Committee on Deaconess Work was formed, with Mrs. Robinson (then Miss Bancroft) as its chairman. Captain Thomas, who had listened to her plea, donated \$100, and the ball was thus set rolling. The general impression was, that a movement which had been a great blessing in Germany would also prove to be beneficial in this country, especially since it now had the sanction of General Conference. In the following year the authority of the committee was enlarged, and a Deaconess Bureau was created, the management of which again was intrusted to Miss Jane M. Bancroft, the pioneer of this great movement.

She now traveled through the length and breadth of the land, delivering inspiring addresses and founding Deaconess Homes and Associations. The first Deaconess Home under the Woman's Home Missionary Society was the one in Detroit, Mich. It had been a mission before, and was opened in January, 1890. Miss Gaddis, the first superintendent, was trained in the Chicago Training-school.

The Homes at Philadelphia, Baltimore, Buffalo, Pittsburgh, San Francisco, Los Angeles, Washington, Brooklyn, and Denver owe their existence to her efforts, and under her direction the work of the Deaconess Bureau has increased to such an extent that to-day no less than forty-two institutions are connected with the Woman's Home Missionary Society. The aggregate value of the property

amounts to over half a million dollars. There are 375 deaconesses, including probationers, in these Homes. In 1889, Miss Bancroft published a book entitled "Deaconesses in Europe and Their Lessons for America." She made use of German authorities, and the work is the best that has been published on the subject in the English language. In fifteen chapters she covers the whole ground from apostolic times to the present day. Several editions of the book have been published, and it has been the means of enlightening the Church on the important subject of which it treats. Dr. Abel Stevens calls Mrs. Robinson the Evangelist of the Deaconess Work in the Methodist Church in the United States.

In the spring of 1891, Miss Bancroft married George O. Robinson, a prominent lawyer in Detroit. He is very much interested in the work of his wife, and is also able to aid her materially at times by giving legal advice. He helped in founding a Deaconess Home in Detroit, and has contributed freely toward the support of the cause. Mrs. Robinson continued her connection with the Deaconess Bureau of the Woman's Home Missionary Society after her marriage, and has made the cause in which she is engaged her life work. She does not travel as extensively as formerly, but from her home in Detroit she superintends her work in all parts of our great country. Far from accepting any remuneration for her services, she annually contributes largely towards the cause from her own private resources. Only eternity can tell what she has accomplished. Placed by circumstances in life where ease, comfort, and luxury might be hers, she relinquishes these to give herself to this Deaconess and Missionary Work. She has an abiding faith in the Deaconess Work of the Woman's Home Missionary Society, and believes that, under God's guiding providence, it is to be the most ef-

fective arm of service of this great society, and that it is the highest Christian patriotism to encourage this work of noble, godly women who give themselves to God's service, "for the love of Christ and in his name."

Besides founding numerous Deaconess Institutions in the States, the Woman's Home Missionary Society has also begun the work in our new possessions, Porto Rico and Hawaii. The current expense of the society for the Deaconess Cause during the last year amounted to \$60,000, and in the Year-Book of the Society, although the youngest branch of its various benevolences, it already holds the first rank. The Executive Board has decided that the head deaconesses of the institutions under the patronage of the society are to be members of the Conference Executive Committee. Hence they are recognized as officers of the Conference Society. The deaconesses have furthermore the privilege of choosing one of their number as delegate to the annual meeting of the Conference Society. Thus the Sisters are directly represented in the Executive Board. Besides this, at least one of the officers of the General Bureau is to be a deaconess.

At this point we will mention a successful coworker of Mrs. Robinson. Miss Henrietta A. Bancroft, field secretary for the Deaconess Bureau of the Woman's Home Missionary Society, for many years occupied important positions in institutions of higher education. She graduated first from the Albany State Normal College, then from Cornell College, Iowa, and later from the University of Michigan. Like her sister, Mrs. Jane Bancroft Robinson, her early training was in the family of a Methodist minister, where the spiritual and intellectual influences were deep and strong. She has vivid remembrances of the Sabbath afternoons when the mother gathered about her the children of the family and taught them the Catechism,

so that she could recite this long before she knew the fullness of meaning in which the thoughts of that book are expressed. There was also a rule in the household that, every morning before breakfast, each of the children must recite two verses from the Scriptures, and on Sabbath the twelve verses memorized during the week were all recited in review.

Thus early was instilled into the minds of this family of children the great doctrines of the Church, strengthened by the possession of a large store of Scriptural knowledge and Christian life. After some years of teaching, Miss Bancroft continued her studies in the Universities of Oxford, England; of France, in Paris; and Strassburg, Germany. She occupied the chair



MISS HENRIETTA A. BANCROFT.

of English Language and Literature in Cornell College, Iowa; later was dean of the Woman's College of the University of Southern California, and while there was elected as preceptress of Albion College, and also Professor of English Language and Literature in the same institution.

When, in 1898, the Woman's Home Missionary Society desired her services, she resigned her position in Albion College to give to the Deaconess Cause her thorough culture and rich experience. Since then she has traveled from city to city, holding meetings and speaking for the Deaconess Cause, and awakening understanding and in-



terest in this great work. In connection with the same, she has organized Auxiliaries of the Woman's Home Missionary Society, collected money, and has everywhere been helpful whenever necessary in the organization of Deaconess Institutions, and by her unusual talent for organization has rendered great service to this work. Miss Bancroft has had marked success in fostering Deaconess Institutions, and has aided in the advancement of this work in all parts of the United States. For this purpose she has, the first four years, traveled about sixty thousand miles, has obtained large sums for the support of Deaconess Institutions, and, most important of all, has brought many pupils to the training-schools, and led many earnest women to enter the deaconess ranks.

Mrs. R. S. Rust, the former corresponding secretary of the Woman's Home Missionary Society, died several years ago. She promoted the Deaconess Cause to the best of her ability, and lent a helping hand in the founding of many new Homes. Mrs. Professor Williams, a lady with a warm heart and noble impulses, is her successor. She, too, is deeply interested in the work, and endeavors to promote the cause to the best of her ability.

Soon after the adjournment of the above-mentioned historical General Conference the leaders in the new movement in the Methodist Episcopal Church became impressed with the fact that the Deaconess Work in this country could not be an exact imitation of the work abroad, but had to be so shaped as to adapt it to our peculiar relations in Church and State. The more general education of American girls, the different methods in Church work, the American views with reference to the work proper for women to engage in, and, above all, the greater difficulty in obtaining Sisters for this calling,—these and other matters called for a less rigid organization. Hence the

necessity for frequent meetings and conventions for the purpose of exchanging views and communicating experiences. With these objects in view, a Deaconess Convention was held in Chicago in the fall of 1888. Charles E. North, of Chicago, was elected chairman, and Rev. J. S.



MRS. R. S. RUST.

Meyer, of Chicago, secretary. As a result of this meeting a plan was adopted for the organization and government of all Deaconess Institutions within the Methodist Episcopal Church. Rules were adopted regulating the founding of new Homes, the training, admission, costume, and support of the deaconesses, and similar matters. It was also

decided that all the property acquired by or donated to Homes is to be held in the name of the Methodist Episcopal Church. All Deaconess Institutes are to be organized and governed according to the rules laid down in the Discipline, and all Deaconess Committees of the Annual Conferences are to meet once a year with the Executive Boards of the institutes under their patronage. No institute can make any important change in its inner working without the consent of the Conference authorities. Deaconesses wishing to enter the work must be on probation for three months; they must not exceed the age of forty, and, in exceptional cases, must have the unanimous consent of the Executive Board. A two years' course of study was devised, and thoroughness in mastering it is insisted on. No deaconess is to be licensed who has not passed a satisfactory examination before the Conference Committee, and whose state of health has not been attested by medical authority. The question of providing for disabled deaconesses was also discussed, and an endowment for each institute was recommended, in order that those deaconesses who have given their years and strength to the cause may be provided for in old age.

From what has been stated, it is evident that the first Convention planned wisely, and that the leaders were cognizant of the importance of this great movement. It was decided that a similar Convention should meet annually, and in the following year (1889) the meeting took place in the beautiful summer resort, Ocean Grove. The interest in the movement had in the meanwhile increased, and Bishops Ninde and Hurst spoke to immense audiences on the subject. Their addresses were published in the weekly Church papers, and thus became an inspiration to millions. The year following (1890) the Convention met at Chautauqua, and Bishop Thoburn, who had just re-

turned from India, made the principal address. He reported that he had succeeded in founding Deaconess Homes in Calcutta, Lucknow, Muttra, and Bangalore, and that a Home was about to be founded in Shanghai, China. These Deaconess Conventions have since been held annually, and they have continued to increase in interest and importance.

The labors of the deaconesses in the Methodist Episcopal Church embrace all those lines especially adapted to the nature and capacity of women, viz.: 1. Deaconess Work within the local Church or congregation; 2. Nursing the sick, both in hospitals and private homes, giving especial attention to the poor; 3. Work among children, as instructors in kindergartens, kitchengardens, industrial schools, sewing-schools, etc.; 4. Mission work in prisons, at railroad stations, midnight missions, etc.; 5. Employment in Bible Institutes, female seminaries, orphanages, Homes for the Aged, Hospitals for Incurables, and other benevolent institutions.

Deaconess Homes and the various institutes connected with them have not been a financial burden to the Church; the financial problem was solved with jarring. The Church was deeply interested, and made the sacrifice necessary for the acquiring of real estate and the erection of buildings. Through the income from the Deaconess Work in hospitals and private families, a large part of the running expenses were paid without disturbing the work among the poor.

In view of the fact that the Methodist Episcopal Church already owns over one hundred Deaconess Homes in various parts of the world, that about fourteen hundred deaconesses and probationers are employed, and that, in the short space of seventeen years, the property owned is valued at \$2,750,000, it is evident that the work has de-



veloped much more rapidly than any one imagined in 1888. Of the twenty-six hospitals of the Methodist Episcopal Church in the United States that have been founded within the last sixteen years, all excepting two employ deaconesses, and the number of Sisters has increased twenty-six per cent annually since 1888. If this growth should continue—and there is no good reason why it should not—the number of deaconesses in the Methodist Episcopal Church in the United States will, in ten years from now, number thousands. Eighty-five of these one hundred and ten Deaconess Institutes are in the United States, thirteen in Europe, nine in India, two in China, and one in Africa. With these institutes fifty-two stations\* are connected.

The rules adopted by the General Conference of 1888 were not changed materially by the Conferences of 1892 and 1896. However, the General Conference of 1900 enlarged the plan, and placed the entire Deaconess Work under the control of the Board of Bishops. The Church was divided into districts, and the bishops were placed over these as general superintendents. Each superintendent is to report to the Board of Bishops, which meets twice a year. This new law, constituting the third chapter of the Discipline, is of sufficient importance to be inserted here:

#### PART IV, CHAPTER III, OF THE DISCIPLINE.

##### GENERAL DEACONESS BOARD.

(a) The Board of Bishops shall be a General Deaconess Board, which shall meet semi-annually, and have a general supervision over all Deaconess Work throughout the Church.

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\* Deaconess work is tabulated under "Stations," if it includes centers where only one Deaconess is at work, or where there is some property, but no Deaconess regularly stationed.

(b) The Board shall quadrennially arrange the Annual and Mission Conferences and Missions into Deaconess Districts, and at the sessions of the General Conference shall appoint a general superintendent or a Missionary Bishop as district superintendent over each of these districts.

(c) The General Deaconess Board shall authorize, on the recommendation of the Annual Conference, the establishment of Homes, Hospitals, Orphanages, Old People's Homes, and other institutions, such as properly come under the care of deaconesses of the Methodist Episcopal Church, and shall authorize Conventions and other general meetings held in the interest of the Deaconess Work.

(d) The Board may also authorize the establishing and maintenance of Homes for Deaconesses, who, on account of age, loss of health, or other physical disability, are unable to continue in the work, and are without adequate means of support.

(e) All questions of difference arising in the administration of Deaconess Work shall be presented in writing to the district superintendent, to be by him submitted to the General Board for final determination at the next semi-annual meeting thereof.

#### DISTRICT SUPERINTENDENT.

The district superintendent shall have supervision of all Deaconess Work within his district; he shall promote the interests of the work by all proper means; he shall receive reports of deaconesses, Churches, Conference Boards, Deaconess Institutions, and benevolent societies, and other matters pertaining to Deaconess Work, and shall render an annual report of the same to the General Board. All transfers of deaconesses from one field of labor to another shall be subject to his approval.

## GENERAL DEACONESS BOARDS.

1. In each Annual Conference a Conference Deaconess Board of nine members, at least three of whom shall be women, shall be appointed by the Conference for such a term of service as the Conference may decide. It shall be the duty of this Board to encourage and promote the establishment and support of Deaconess Institutions, and to exercise general control of this form of Christian work within the Conference, according to the provisions of this chapter; to see that all charters, deeds, and other conveyances of the property of Deaconess Institutions within the bounds of the Conference conform strictly to the laws, usages, and forms of the State or Territory within which such property is situated, and also to the Discipline, and to see that all such property is well insured. This Board shall furnish annually to the Annual Conference and to the superintendent of the district, including the Conference, a statement of the number of deaconesses in each institution, how employed, the amount of money received and how expended, and such other statistics as the Annual Conference or the district superintendent may require.

2. No institution shall be recognized as a Deaconess Institution of the Methodist Episcopal Church until it is authorized by the General Board on the recommendation of the Annual Conference within whose territory it is located, and shall conform to the regulations of this Chapter.

3. Each candidate for a license as a deaconess must be unmarried and over twenty-three years of age, and be recommended by the Quarterly Conference of the Church of which she is a member. When coming from a training institution or Home, she must also be recommended by the superintendent or manager of the same; she must

have given two years of continuous probationary service, and have passed a satisfactory examination by the Conference Board as to religious qualifications and in the Course of Study prescribed for deaconesses by the bishops; and she must present a certificate of good health from a reputable physician. No person shall be recognized or employed as a deaconess of the Methodist Episcopal Church who fails to comply with the Disciplinary requirements.

4. The Conference Board may license women thus qualified and recommended, and shall arrange for their consecration as deaconesses according to the order of services prescribed by the Discipline (App., ¶ 55), and shall report each year the names and work of such deaconesses to the Annual Conference and to the district superintendent.

5. The duties of the deaconess are to minister to the poor, care for the sick, provide for the orphans, comfort the sorrowing, seek the wandering, save the sinning, and, relinquishing all other pursuits, devote herself to these and other forms of Christian labor. No vow of perpetual service shall be exacted from any deaconess. She shall be at liberty to relinquish her position at any time; but while engaged in this voluntary service she shall be entitled to a suitable support. She shall also wear the distinctive costume prescribed by the Conference Board or the Home with which she is connected, and it is recommended that this garb shall be as uniform as practicable throughout the Church.

6. Each deaconess not in a Home shall be under the direction of the pastor of the Church in which she is at work; but those who are members of a Home shall be subordinate to and directed by the superintendent in charge. All others shall be under the direction of the district superintendent.



7. When a deaconess is transferred from the bounds of one Conference to those of another, she shall receive a certificate of transfer from the Conference Board within whose jurisdiction she is transferred, which Board shall register her name and take the oversight of her work. Transfers to and within the bounds of a Conference shall be subject to the approval of the Conference Board.

8. The approval of the Annual Conference within whose bounds a deaconess is laboring shall be necessary for her continuance in office, and she shall present annually to the Conference Board a certificate of character and standing from the Quarterly Conference of the Church with which she is connected.

9. The superintendents of Deaconess Institutions, all societies and Churches employing deaconesses not members of a Home, shall report the names and work of the deaconesses in their charge to the Conference Board one month before the meeting of the Annual Conference.

10. The provisions of this chapter shall not disturb existing Homes or institutions now being operated for Deaconess Work; nor exclude any societies or associations now engaged in Deaconess Work, but authorizes any of these to employ deaconesses and establish and operate Homes and institutions for the Deaconess work of the Methodist Episcopal Church according to the provisions of this chapter.

11. Every Church and benevolent society employing deaconesses, Deaconess Institutions, and deaconesses not employed by any of them, shall make annual reports, embracing such items as the district superintendent shall indicate.

12. All property for Homes and other Deaconess Institutions that may hereafter be acquired shall be held in trust for the Methodist Episcopal Church by any of the

Disciplinary societies of the Church or a local Board of Trustees elected by the society with which the institution is connected.

13. The foregoing provisions shall relate to Annual Conferences, and also to Mission Conferences and Missions, except in those parts of Europe in which the Deaconess Work exists as a legal corporation with an inspector appointed by the Annual Conference; but where Missionary Bishops have co-ordinate authority they shall exercise the same powers as are committed to the General Board of Deaconesses.

Although the entire Deaconess Work in the United States has been placed under the control of the Board of Bishops, as is evident from the foregoing paragraphs, four branches have developed which differ from each other, in reference to their inner organization: (1) The institutions of the German Methodists in the United States, which are under the supervision of the German Central Deaconess Board; (2) The institutions governed by Local Boards, and whose deaconesses belong mostly to the Deaconess Society; (3) The institutions under the supervision of the Deaconess Bureau of the Woman's Home Missionary Society; (4) The institutions belonging to the Bethanien Verein and the Martha-Maria Verein in Europe.

#### METHODIST EPISCOPAL DEACONESS SOCIETY.

This association was organized in 1895, five years prior to the General Conference legislation of 1900 concerning Deaconess Work. The primary object of the organization was to form a bond of union between deaconess workers in various fields of labor; also to hold property for the care of disabled deaconesses. The society was also formed into a corporation to hold property until such property could be placed under the management of a Local Board. In

this way it has been instrumental in opening hospitals, orphanages, and schools. The headquarters of the society are at 57 Washington Street, Chicago, Ill.

#### DEACONESS BUREAU OF THE WOMAN'S HOME MISSIONARY SOCIETY.

The work is in charge of the Deaconess Bureau, which consists of a secretary and assistant secretary, a field secretary—who visits all the Homes, giving them the benefit of her advice, and learns the needs of each Home—an advisory counsel of gentlemen, and several field deaconesses. There are also two women from each locality where a Deaconess Home is established who have membership in the Bureau, and the deaconesses themselves are given representation in the management. Quarterly reports from the different Homes are forwarded to the secretary of the Bureau, giving a full statement of the condition of these Homes, and are kept on file. Financial reports are made at the end of each fiscal year; and connective supervision is maintained by a system of transfers from Home to Home, and by the appointment of the graduates of the National Training-school to the several Homes. Secretary of the Deaconess Bureau is Mrs. Jane M. Bancroft Robinson, 425 Cass Avenue, Detroit, Mich.

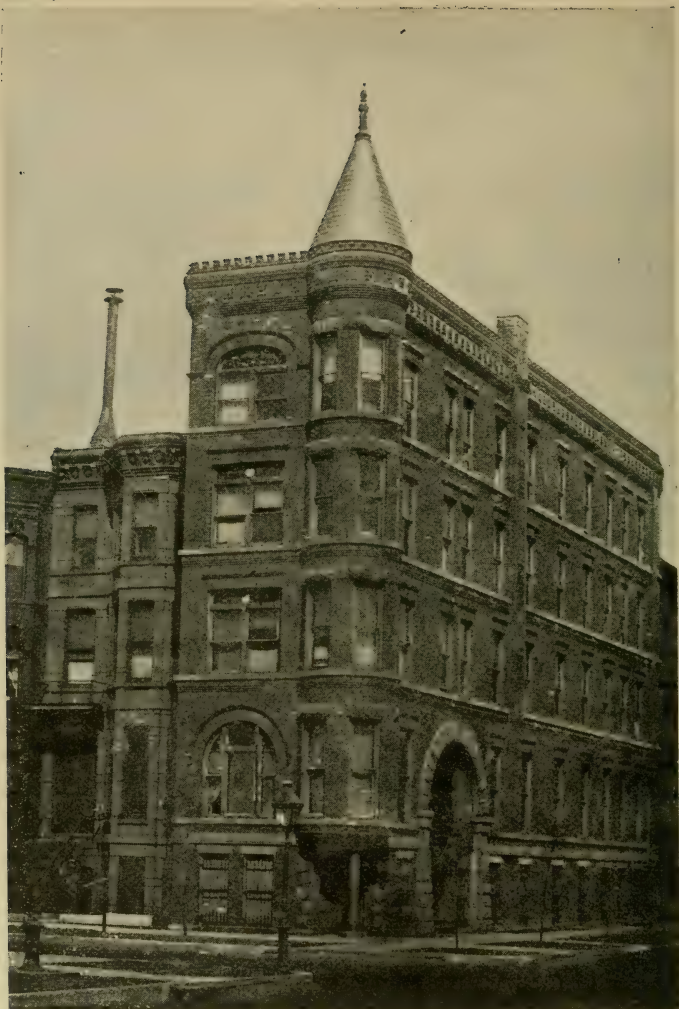
## CHAPTER XI.

### DEACONESS HOMES OF THE METHODIST EPISCOPAL CHURCH IN THE UNITED STATES.

#### THE CHICAGO DEACONESS HOME AND TRAINING-SCHOOL.

IN October, 1885, Mr. and Mrs. Meyer rented a house in Chicago (19 Park Avenue), and opened the Chicago Training-school for Missions. In a short time the accommodations proved insufficient, and the Board of Trustees that had been organized purchased a building on the corner of Ohio and Dearborn Streets. This Home (a cut of which is shown) is the cradle of the Deaconess Work in the United States. Previous to this time efforts had been limited to a training-school, but in these new quarters the work widened, including the Deaconess Home. The change was thus brought about: At the close of the second year the inmates of the institution declared their willingness to devote themselves during the summer to city mission work. In his Commencement address, Professor C. F. Bradley said, among other things: "In large cities better opportunities to work for the Lord are often offered in summer than in winter. This fact, in connection with the desire that this building might not be closed during the coming months, has determined us to open a Deaconess Home, at least during the vacation. We will employ such deaconesses as are adapted to city mission work and are willing to devote themselves to it. They will receive no remuneration, excepting that their wants will be provided for. Any deaconess will be at liberty to withdraw whenever she wishes; but as long as she remains in the Home she is expected to be subject





FIRST DEACONESS HOME OF THE METHODIST EPISCOPAL CHURCH  
IN THE UNITED STATES.  
Corner Ohio and Dearborn Sts., Chicago.

to its rules and regulations. We have no doubt that this undertaking will be the germ of blessed results. It is, of course, a small beginning; but a mustard-seed is also a small thing. We shall plant it, and trust to the Lord that he will bestow the necessary rain and sunshine, so that it may develop. There is much misery in large cities, and the Church has made comparatively little use of female help in the city mission-work. Women have been waiting patiently; and how strange it is that we have no plan according to which talented and pious women could devote their time and strength to the service of the Church! And how seldom is the private work of women recognized! How is it that the Church has made no provision in its Discipline for such female workers? There were times in Chicago when it paid to invest money in real estate. A man could put \$500 into property that might be worth a million in a few years. Such opportunities are offered at present in the field of Christian benevolence. A few thousand dollars invested in a Deaconess Home would bear a high rate of interest, and some of my hearers, who may now reject the opportunity thus to invest, will probably regret in the world to come that they had golden opportunities to do good which they neglected. There is a great opening in the Church of the present day. We need a Deaconess Home, and I am confident that we shall have one. There are in our times such deaconesses as Tryphæna and Tryphosa, who have labored much in the Lord, and we shall also find our Priscillas and Marys, who will shun no self-denial in working for the Lord. May God show us how we can open new paths of usefulness to our saintly women!"

Eight women remained in the institution and began work as deaconesses. They distributed tracts, brought children to Sunday-school, invited strangers to Church,

visited the sick and about three thousand families, mostly in those parts of the city inhabited by the laboring classes. Good people provided the means needed to carry on this work, and when the vacation came to an end a balance of \$6.40 remained in the treasury. Dr. Meyer wrote: "This

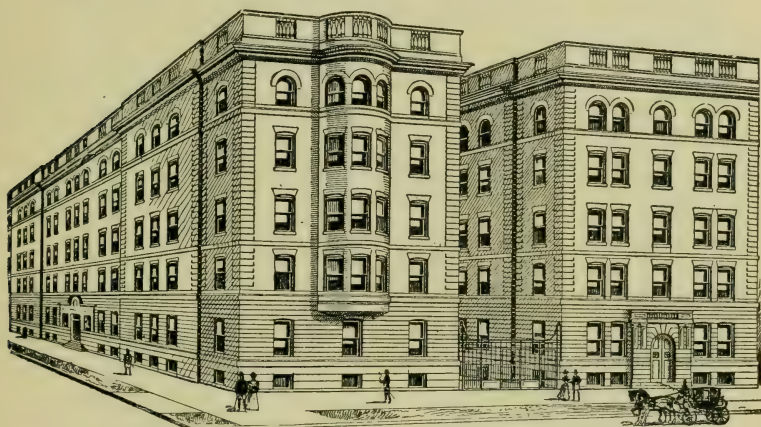


N. W. HARRIS.

work encouraged us, and we immediately planned to carry it on without interruption. The deaconesses were willing to continue in their relation, but the pupils of the school were coming in, and we needed more room. Trusting the Lord for pecuniary aid, we rented rooms in the vicinity of the school, and moved the Home into these rooms. Miss Isabella Thoburn, the sister of

Bishop J. M. Thoburn, was the first 'house mother.' Dr. J. S. Meyer was superintendent of both the Deaconess Home and the training-school. As accommodations were soon wanting, the Board of Trustees of the training-school purchased the property referred to at the beginning of this chapter, and began the erection of a new building. Soon after, the adjacent house was also purchased, for \$12,000, and added

to the Home. Thus the training-school and the Deaconess Home were both provided for. When, in 1894, there was again need for more room, Mr. N. W. Harris, the well-known philanthropist, donated a large and convenient lot (corner Indiana Avenue and Fifteenth Street), and through his liberality and that of other friends the first wing of the beautiful new building was erected in 1895, which provided room for one hundred and thirty pupils. In 1899 the second wing was erected, and con-



CHICAGO DEACONESS TRAINING-SCHOOL, "HARRIS HALL."

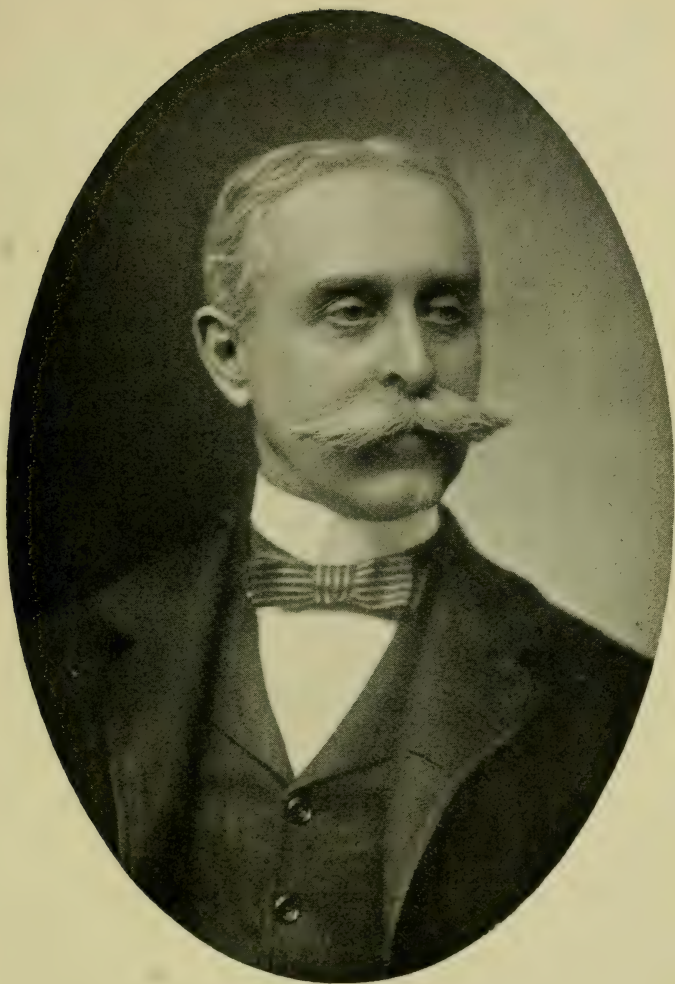
nected with the first by means of a wide archway. Each of these wings is one hundred and thirty-five feet long and forty feet wide, and they contain four hundred rooms in all. We present a cut of the building. The second wing was erected principally through a donation of \$25,000 by Mr. Harris. The plan is to erect a third wing as soon as the funds will permit. In the school nearly two thousand young ladies have received their training. Of this number, one hundred and sixty have entered the mission service, over seven hundred have entered deaconess work,



and one hundred and fifty are employed in various ways in home mission work.

In passing, we will notice briefly the life of the man whose work will never be adequately known nor told on earth. In Chicago alone the Deaconess Movement, in its various departments, is using property with an aggregate value of about \$460,000. The hand of Rev. Josiah Shelly Meyer can be traced as securing almost every dollar's worth of this property. To him, more than to any other man, belongs the credit for the great material prosperity of the rapidly-growing Deaconess Work.

Josiah Shelley Meyer was born in Northern Pennsylvania in 1849. His ancestors were German-Swiss, and he is remotely connected with the great commentator Meyer. His great-grandfather founded, and for many years was pastor of, the Moravian Church in Germantown, Pa., the building still standing as one of the landmarks of the city. Young Meyer's parents were farmers, and though they moved to Philadelphia when the boy was fourteen years of age, their financial circumstances were straitened, and they were not able to give their son the education which he so greatly desired. From the first of their residence in Philadelphia the boy was self-supporting, and very soon began to contribute to the support of the family. The insatiable desire for an education drove him to night-school and private study. He learned book-keeping, and later the details of a publishing-house, which experience has been of great value to him in his life work. Soon after attaining his majority he came West, and spent several years alternately studying and working. He attended Park College, in Kansas City, until ill-health and lack of means interfered with his studies. His last school work was done in the Northwestern Theological Seminary of Chicago.



REV. J. S. MEYER.

Mr. Meyer was converted at the knee of his godly mother, whose interest in the spiritual welfare of her children was most keen. He tells how, on coming in late at night from his work or his school, he would find, not only his chair drawn up by the fire, but an open Bible on a little table by its side. His mother had placed it there to catch his eyes. From almost the first his mind turned to Christian work. For some time he was engaged in Young Men's Christian Association work. Then, in 1885, after his marriage, he devoted himself, with his wife, to the rapidly-growing necessities of the Chicago Training-school and the general Deaconess Work in the Church. So profoundly has Mr. Meyer been influenced by the great need of Christian workers, and the very evident fact that by unsalaried work it is possible to keep more laborers in the field, that, with his wife, he has for more than sixteen years worked entirely without a salary. Both of these workers rejoice that it has been possible for them to give their whole time to the blessed work. It means much of inspiration to the growing hosts of deaconesses that almost all the persons who have thus providentially stood at the head of the work in this country have been so situated that they could serve without salary. It is easier to say "Come" than "Go." Mr. Meyer is superintendent of the Chicago Training-school, and also has entire control of the business interests of the large departments of Deaconess Work and the Chicago Deaconess Home, which, as has been stated, is connected with the training-school, and is the mother of all Deaconess Homes of the Methodist Episcopal Church in the United States. Its history is, therefore, intimately related to that of the training-school, and until 1895 both institutions were located almost under the same roof, although in separate quarters. During the Christmas vacation of that year the

training-school was removed to the newly-erected building, "Harris Hall," distant about five miles. The Home, with twenty deaconesses and probationers, is still located at the old place on Ohio Street. Miss Isabel Leitch is head deaconess. She is a very efficient woman in every way. The property is free of debt, and valued at \$20,000. (See picture on page 345.)

THE DEACONESS SANITARIUM, LAKE BLUFF, ILL.  
AGARD REST HOME.

This Home is beautifully situated on the western shore of Lake Michigan, thirty miles from Chicago. It was donated by a noble lady, Mrs. Rosa Agard West, whose father, J. W. Agard, was an influential clergyman. Mrs. West always manifested a lively interest in the Deaconess Movement. The thought occurred to her that the deaconesses needed a quiet place where they could rest from time to time or recuperate after sickness. In the fall of 1892 she, therefore, opened the beautiful Home, containing twenty-five rooms and provided with all necessary conveniences. This was done in memory of her father. The Home has a small endowment fund, which is increased from year to year by benevolent friends. This Home is intended to be eventually an asylum for all deaconesses who have sacrificed their strength in the service of their fellow-men. Three deaconesses are employed in the institute.

THE DEACONESS ORPHANAGE IN LAKE BLUFF, ILL.,  
Was founded in 1894. A philanthropic gentleman, Mr. J. B. Hobbs, and his noble wife, Mary M. Hobbs, donated the beautiful building, which was opened in 1895. Since its organization between four hundred and five hundred children have been received and provided for. This institution is to be reconstructed on the cottage plan. Thirteen chil-



dren will reside in a cottage, and constitute a family, under the supervision of a deaconess. Mrs. Hobbs has again donated a large plot of ground. The plant consists of five houses—three of them large—and two cottages. The value of the property amounts to \$40,000. The incorporate name of the institution is "Methodist Deaconess Orphanage." Mr. N. W. Harris has aided the good work by the



AGARD DEACONESS SANITARIUM, LAKE BLUFF, ILL.

purchase of the "kindergarten cottage," which affords room for twelve children. A union of the orphanage and the Epworth Children's Home was brought about lately, in consequence of which the number of the inmates has increased to one hundred. The orphanage places about thirty children every year in Christian homes and families. The location is charming, and friends of the cause are anxious to see the results of the cottage-plan experiment,

THE DEACONESS HOME FOR OLD PEOPLE IN EDGEWATER,  
ILLINOIS,

A suburb of Chicago, was opened in February, 1898, in a rented house. A benevolent gentleman, the late Mr. W. H. Bush, donated a fine lot, on which the first part of the building was erected in 1901, which, when completed, will cost \$100,000, and will have room for two hundred and fifty persons. At his death, Mr. Bush left the insti-



THE PROPOSED DEACONESS HOME FOR OLD PEOPLE  
IN EDGEWATER, ILL.

tution \$30,000. At present, the part completed affords accommodation for seventy-five inmates. The history of the Home is interesting. In 1893 a deaconess of the Chicago Home found an aged and pious woman, a member of the Methodist Episcopal Church, in abject poverty and confined to her bed by sickness. Her only son, a confirmed drunkard, had dissipated all her means. The deaconess brought her to the Home, where she was cared for until

her death. Similar cases were met with by the deaconesses, and it soon became evident that an asylum for friendless old people was needed. The institution is managed by deaconesses, and the intention is to make it a central Home for the entire Northwest. This Home was the first of its kind in Methodism in the Northwest, excepting a Swedish Home at Ravenswood. Churches can place their aged and



YOUNG WOMAN'S SCHOOL IN AURORA, ILL.

dependent members in the Home for an admission fee of \$300, which secures a home for life, care, and burial when not otherwise provided for. This institution is a worthy memorial of the philanthropist, Mr. W. H. Bush.

YOUNG WOMAN'S SCHOOL (JENNINGS SEMINARY) IN  
AURORA, ILL.,

Is the only literary institution for girls in the United States conducted by our deaconesses. Formerly the school

was a promising Conference seminary, but in 1898 it was transferred to the Deaconess Association by the Rock River Conference. The principal, Charlotte A. Coddington, is assisted by ten teachers, all deaconesses. The property has a value of \$50,000. The attendance is large, and the school is successful in every respect.

#### THE CHADDOCK BOYS' INSTITUTE IN QUINCY, ILL.

An educational institution called Chaddock College, having sixty-four rooms, with a chapel attached, is under the control of an independent local Board, and the Chicago Deaconess Training-school furnishes the workers. The school was opened September 20, 1900, with Sister Eleanore Tobie as principal. The instructors are all deaconesses, and the property represents a value of \$100,000.

#### THE WESLEY HOSPITAL,

In Chicago, was incorporated in 1888. Previous to the erection of the building, its patients were cared for in the Chicago Deaconess Home, on Ohio Street. This hospital, therefore, was the first in America under the charge of deaconesses of the Methodist Episcopal Church. In 1892 a Non-deaconess Training-school for nurses was organized, and the work became non-deaconess in character. But in 1899 it was again put into the hands of deaconesses for work and management. The property, however, is con-



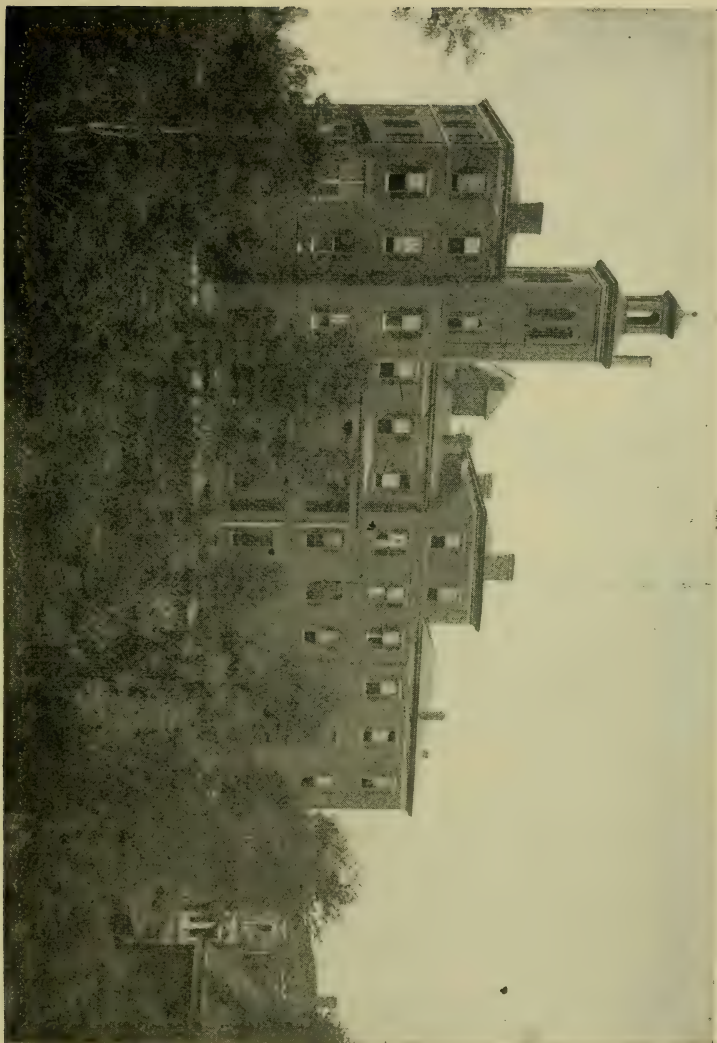
THE "WESLEY" HOSPITAL IN CHICAGO.



trolled by a Board of thirty trustees, independent of the Deaconess Home. The building was completed in 1901. It affords room for two hundred beds, and is provided with all modern appliances. It cost \$225,000, and the endowment amounts to \$100,000. This is one of the most beautiful and best-arranged Deaconess Hospitals in America.

#### THE ELIZABETH GAMBLE DEACONESS HOME AND CHRIST HOSPITAL, IN CINCINNATI, O.

On December 23, 1888, a number of persons met in Cincinnati to consult in reference to founding a Deaconess Home. The Gamble family offered a large building on York Street, free of rent, and also a liberal sum in cash. The institution was opened in a quiet manner, and Miss Isabella Thoburn, who had been house-mother of the first Deaconess Home in the United States, was elected head deaconess. Though against the wish of the Gamble family, but in memory of the deceased mother, the Board named the institution "Elizabeth Gamble Deaconess Home." The hospital very appropriately was called "Christ Hospital." Several years afterward the Gamble family bought a beautiful property on Mount Auburn, containing four and one-half acres, with a large building of seventy rooms, which had been used as a female seminary. In addition to this large building, which was remodeled at great expense and converted into a hospital, several other houses stood on the ground, and they were converted into homes for the deaconesses and probationers. The institution stands on the hilltop, nearly four hundred feet above the city, and the panorama which unfolds itself to the eye is unequaled in the State of Ohio. The property is valued at \$120,000, and is free of debt. The endowment fund aggregates \$50,000. Mr. James N. Gamble, known as one



THE CHRIST HOSPITAL IN CINCINNATI, O.

of the most liberal citizens of the "Queen City," as a true steward, puts to the best use the talents intrusted to him.

Mr. Gamble was born in Cincinnati, August 9, 1836. His parents had emigrated from Ireland. They were zealous members of the Methodist Church all their lives.



JAMES N. GAMBLE.

The father, James Gamble, was one of the founders of the large soap factory in Ivorydale, near Cincinnati, owned by the firm of Procter & Gamble. James N. Gamble, the oldest son, together with his brothers and sisters enjoyed the benefits of an exemplary Christian home and of a good education. Having spent six years in Kenyon College, in Gambier, O., he graduated in his eighteenth year (1854). During his travels abroad in

the following year he received, while in London, the witness of his sonship, and his whole later life was characterized by faithfulness to convictions, unstinted generosity, and a sincere Christian consecration. Having devoted two or three years to the study of chemistry in New York and Baltimore, he became a member of the firm of Procter & Gamble, and gradually advanced until he became one of the leading members of the firm. It was mainly due to his genius that "Ivory Soap" was brought to its present

state of perfection. From the very beginning of the Deaconess Work in Cincinnati he manifested a marked interest in every phase of the work, and, consequently, he is rightly looked upon as one of the pioneers in the Deaconess Work in the Methodist Episcopal Church. He united with his brothers and sisters in the purchase of the above-mentioned property in Mount Auburn for a Deaconess Home and Hospital, which was to be a monument to the memory of his sainted mother, Mrs. Elizabeth Gamble; and later he likewise purchased the beautiful edifice known as "The Cincinnati Wesleyan College for Young Women," situated on Wesley Avenue, Cincinnati. This property he still holds in his name, but it is occupied by the Elizabeth Gamble Deaconess Home, free of rent.

Miss Hannah M. Peirce has been superintendent since 1893. Her father, a farmer, having determined to give his children—a son and two daughters—a good education, placed them with relatives in the city, that they might enjoy the school facilities offered there. The oldest daughter, following in the footsteps of her forefathers, chose the profession of teaching. She was gifted, and had a thirst for knowledge. However, when she had graduated from the Normal School and obtained a license to teach, the Civil War broke out, and her only brother enlisted in the army. The two sisters were now compelled to manage the farm. In connection with their work, they taught in country schools. The wages earned they deposited in the bank with a view of surprising their brother on his return. The latter also sent his wages home regularly, \$16 a month. When, after an absence of three years he returned, he was surprised to learn that the farm was free of debt and that \$2,000 was deposited in the bank in his name. This mutual devotion united the brother and sisters firmly for the remainder of their lives. At the



close of the war the brother and younger sister married, but Hannah continued to devote herself to teaching, for which she had a passionate love. She accepted a call to the principalship of a ladies' seminary in Delaware, O., and continued in this capacity for twenty-two years. She was happy in her chosen profession and beloved by her pupils. When, early in the nineties, Deaconess Homes



MISS HANNAH M. PEIRCE.



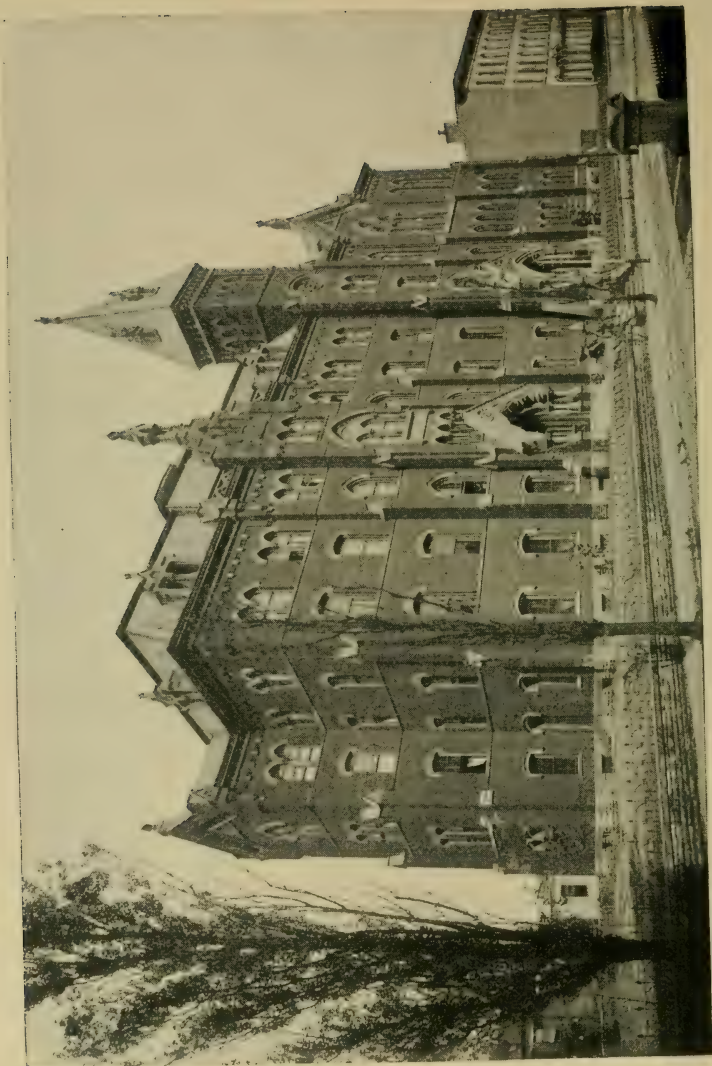
MRS. KATIE RAWLS HAYNES.

were founded, her attention was called to the new movement, in which she now became intensely interested. When, in 1893, she received a call to the superintendency of the Elizabeth Gamble Deaconess Home, she accepted it. She is still at the head of this institution, and finds a pleasure in setting an example of self-denial to the deaconesses, even in the smallest matters pertaining to daily life.

Until 1897 the two institutions—the Elizabeth Gamble Deaconess Home and Christ Hospital—were carried on in

one building, and Miss Peirce superintended both. In that year James N. Gamble purchased the Wesleyan Female College, situated about three miles from the hospital on Mt. Auburn, in a densely-settled part of the city. The Deaconess Home was transferred to these commodious halls, and the buildings on Mount Auburn are now used exclusively for hospital purposes. All Sisters enter the Deaconess Home on probation, and receive instruction in the branches prescribed by the Discipline. At the end of one year the deaconesses who are adapted to nursing are transferred to Christ Hospital, where they receive practical instruction in that branch, whereas those who are best adapted to general missionary work or to teaching, continue their studies in the Home for another year. The Home has accommodations for one hundred and fifty inmates, and the building, which originally cost \$150,000, is now wholly devoted to Deaconess Work.

Mrs. Kate Rawls Haynes is head deaconess. She was born in Wilmington, O., and received her education in Connersville, Ind., to which place her parents removed. In her seventh year she experienced religion, and, without speaking to her parents about it, she stepped forward to the altar one Sunday and asked to be admitted to the membership of the Church. Her parents were pious people, brought up in the fear of the Lord. When nineteen years old, she married; but her husband soon died, and she returned to her former home. She now considered the time opportune to realize the long-cherished desire to devote her life to the service of the poor and forlorn, and she, therefore, gladly accepted the call of the Woman's Home Missionary Society of the Methodist Episcopal Church to become the corresponding secretary of this society for the Northeast Indiana Conference. She founded



THE ELIZABETH GAMBLE DEACONESS HOME, CINCINNATI, O.

numerous branch societies, delivered addresses in the interest of the cause, and inspired the members toward systematic effort. While connected with a society for aiding the poor in Indianapolis, she often came in contact with the most degraded classes, and thus gathered much experience valuable to her in her later calling. When she entered the Elizabeth Gamble Deaconess Home in 1898, her heart was aglow with love for the work. The Home took up station after station, and a network of Christian benevolence has spread over the city. In one year the deaconesses distributed sixty-six thousand tracts and religious papers, they brought three hundred and fifty children into Sunday-school, and distributed one thousand pieces of clothing and many a basketful of eatables among the needy. They visited the poor-houses, the city hospitals, and the prisons; they nursed the sick, provided the unemployed with work, conducted Sunday-schools, kindergartens, "Travelers' Aid" work, and an Italian mission, which is very promising. Many new Homes have been provided with head deaconesses by this institution, and in various cities of Ohio, Indiana, and Kentucky its inmates are employed by local Churches. The Home for Old People in Yellow Springs, O., was founded by Rev. H. C. Weakley, for twelve years the efficient corresponding secretary of this Home.

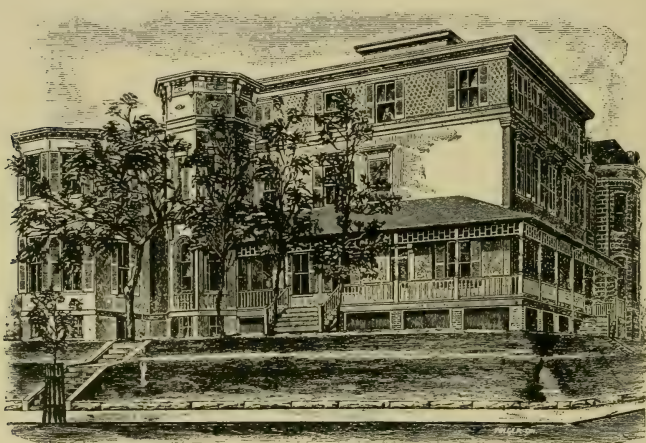
When the Elizabeth Gamble Deaconess Home celebrated its tenth anniversary it numbered seventy deaconesses and had a property valued at \$140,000, and was free of debt. The annual income and expenditure is \$30,000. The number of deaconesses (probationers included) has decreased to fifty-five. Rev. W. A. Robinson, D. D., a member of the Cincinnati Conference, has been corresponding secretary since September, 1901. He is a scholarly and practical man, and his experience is wide and varied. His



enthusiasm for the Deaconess Cause makes him a worthy successor to Dr. H. C. Weakley, who now is superintendent of the Old People's Home at Yellow Springs, O.

THE LUCY WEBB HAYES DEACONESS HOME AND NATIONAL  
TRAINING-SCHOOL IN WASHINGTON, D. C.

This institution was founded in 1889 by the Woman's Home Missionary Society. It consists of three depart-

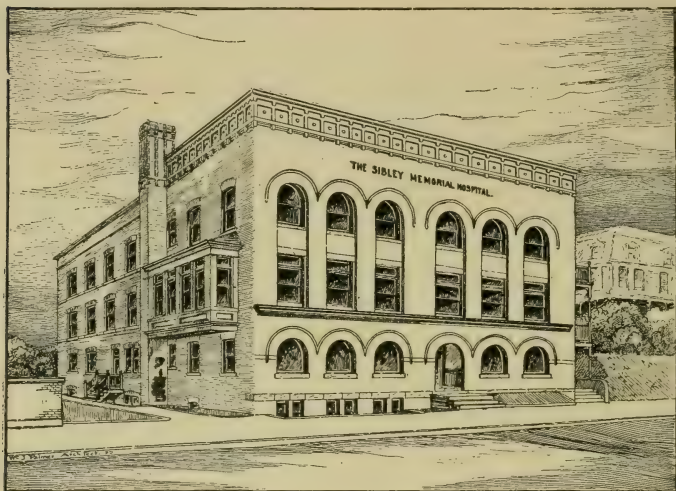


THE LUCY WEBB HAYES DEACONESS HOME,  
WASHINGTON, D. C.

ments, viz., the Deaconess Home, the training-school, and the hospital, all under the same governing board. The origin of the institution has some interesting features. When Mrs. Lucy Webb Hayes, wife of the ex-President of the United States, was buried, the suggestion was made that a monument ought to be erected to the memory of this good and benevolent woman that would be a blessing to the living and of a more lasting character than one of marble or granite. In the capacity of president of the

Woman's Home Missionary Society, Mrs. Hayes had interested herself in the welfare of her fellow-men, and had sacrificed time and money in the interest of the society. Its directors, therefore, resolved to found a Deaconess Home bearing her name. In answer to a circular, \$1,000 was contributed in a short time. The sum, however, was not sufficient to begin an undertaking of this kind; therefore, Mrs. Jane M. Bancroft Robinson, secretary of the Deaconess Bureau, took the matter in hand and communicated her plans to numerous persons belonging to the higher classes of society in the capital. They were well received, and in May, 1890, the institution was opened temporarily in a building in F Street, offered free of rent by Susannah Wheeler. Eight young ladies entered the service on probation. Mr. Ephraim Nash, an old resident of the city, was so delighted with the undertaking that he donated his spacious residence, beautifully situated on Capitol Street. In October, 1891, the deaconesses moved into this building. From now on the work developed so rapidly that in the course of a year a second building had to be rented. Additions were made in this way from time to time, until finally the institution occupied six different buildings. The necessity for a hospital being felt, Mr. William J. Sibley, in 1894, donated \$10,000 for this purpose in memory of his deceased wife, Dorothea Lowndes. The building which was erected for this purpose has since been enlarged, and is called Sibley Hospital. There is room in it for one hundred patients, and the arrangement of the house is a model one. The training-school occupied the same building with the Home, but the accommodations soon proved insufficient, and a large adjoining plat of ground was purchased, on which a new building was erected for the training-school, called "Rust Hall." The three buildings occupy the greater part of a square, and

the property is valued at nearly \$200,000. As this is the only Deaconess Home in Washington, the drain on it is great, and the number of deaconesses and workers, amounting to sixty-eight, are not sufficient to meet the demands. The inner government of the three departments of the institution is in the hands of a local committee, but the higher authority is vested in the Woman's Home Mission-



SIBLEY MEMORIAL HOSPITAL, WASHINGTON, D. C.

ary Society. Rev. Dr. C. W. Gallagher is the devoted and able dean of this suite of institutions. He is a man of profound conviction and large experience. The departments of work are: 1. Nursing; 2. Church work; 3. Conducting kindergartens and industrial schools; 4. Conducting a Bible Institute and a training-school. The course of study in the latter extends through two years. Those who have completed it receive a certificate, and are at liberty to enter the Deaconess Home; or they can devote



RUST TRAINING-SCHOOL, WASHINGTON, D. C.



DEACONESS HOME AND HOSPITAL IN OMAHA, NEB.  
(See pages 382-3.)



themselves to nursing unless the Woman's Home Missionary Society assigns them a different field of labor. During the past year the pupils of the training-school performed the following work, aside from their studies: They con-



REV. C. W. GALLAGHER, D. D.

ducted seven kindergartens, two kitchen-gardens, three industrial schools, two mission schools, and a number of meetings in the interest of the temperance cause. The training-school, which is very prosperous, is the first national institution of the kind founded by the Woman's Home Missionary Society. At present the training-schools are becoming an important department of the work of the society. The schools at Washington, San Francisco, and Kansas City are the three National training-schools, so called because they provide workers for the National organization, and because the Board of Managers makes special appropriations for their support, has a special oversight over them, and, in accordance with its own rules, assigns their graduates to the work of the society. The National training-schools are distinctly special objects of the

the society. The schools at Washington, San Francisco,

responsible care of the National society. Local training-schools differ from the National training-schools in that the former arose to meet local needs in Conferences, and are largely under the direction of the Conference in which they are located. The Auxiliaries of the Woman's Home Missionary Society within the Conference greatly aid in the support of these local schools. The National society appropriates no moneys for the support of these local training-schools. Of such are the schools at Brooklyn, N. Y., Grand Rapids, Mich., and Des Moines, Ia.

The National Training-school and Deaconess Home in Washington, with its new Rust Hall, with Sibley Hospital, and a strong corps of Bible and medical teachers, offers special opportunities for preparation for Christian service. In its ample and well-arranged courses for missionaries, home and foreign, for deaconesses, either nurse, parish, settlement, or evangelistic, for kindergarten and domestic science work among the children and the poor, it invites all who may be willing to enter upon any of these different lines of service. The young women of the Church never had a grander, more holy and hopeful mission opened to them than the Christian service for which the training-school and the Deaconess Home prepares them.

#### THE DEACONESS HOME AND TRAINING-SCHOOL IN NEW YORK.

This institution was opened in 1889 by members of the Methodist Episcopal Church in a rented house on Fourteenth Street. The object is to prepare young women for all branches of home and foreign mission work. After completing the two years' course of study, it is left to their own choice whether or not to enter the deaconess service. In consequence of this elective system, the training-school soon became prominent. After passing the required examina-

tion, a large number of the inmates entered the Home, which was under the same roof. As there is no hospital connected with the Home, the nurse deaconesses are sent to the various hospitals for training. The object of the Home is parish work. In 1901 the trustees bought a large and beautiful five-story house, situated on Madison Avenue and Eighty-sixth Street. The site is excellent; it is pro-



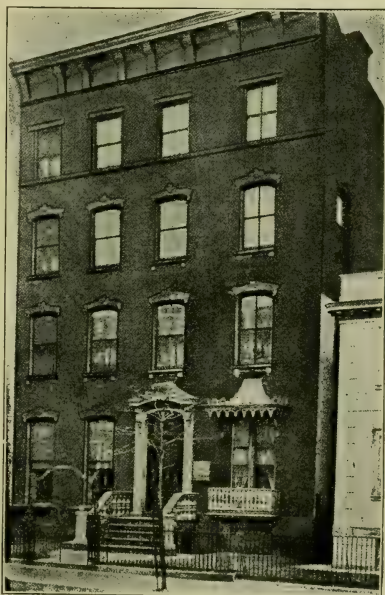
DEACONESS HOME AND TRAINING-SCHOOL, NEW YORK.  
Madison Avenue and 86th Street.

vided with modern appliances, and the property, valued at \$100,000, is free of debt. The Methodists of New York gave a million dollars as their share in the Twentieth-century Thank-offering, and from this source the means for the payment of the Deaconess Home were derived. The training-school is considered a part of the Home, and the whole is managed by a local Board. There are fifty-five deaconesses (including student probationers) in the Home. Last year the deaconesses succeeded in gathering six hun-

dred children into Sunday-schools and in making thirty-nine thousand calls in the down-town district of the city. Miss Mary E. Lunn is superintendent.

### THE DEACONESS HOME AND TRAINING-SCHOOL IN BROOKLYN, N. Y.

This institution was founded June 15, 1892, by the Woman's Home Missionary Society, and opened in a rented house on Badford Avenue. In 1897, Elmira E. Christian donated the present beautiful Home (238 President Street), which will meet all demands for some time to come. The house was renovated and enlarged at an expense of \$3,691, and a kindergarten was opened in another building, also presented by the noble donor. The training-school is its principal feature, with a two years' course of study. There is no hospital connected with the Home. Those de-



DEACONESS HOME, BROOKLYN, N. Y.

conesses who select nursing receive their training in one of the hospitals in the city. The property is valued at \$20,000, and is leased of the Church Extension Society. The late George Barlow contributed \$10,000 towards an



endowment. There are twenty deaconesses employed, including those on probation.

#### DEACONESS HOME AND HOSPITAL IN BOSTON, MASS.

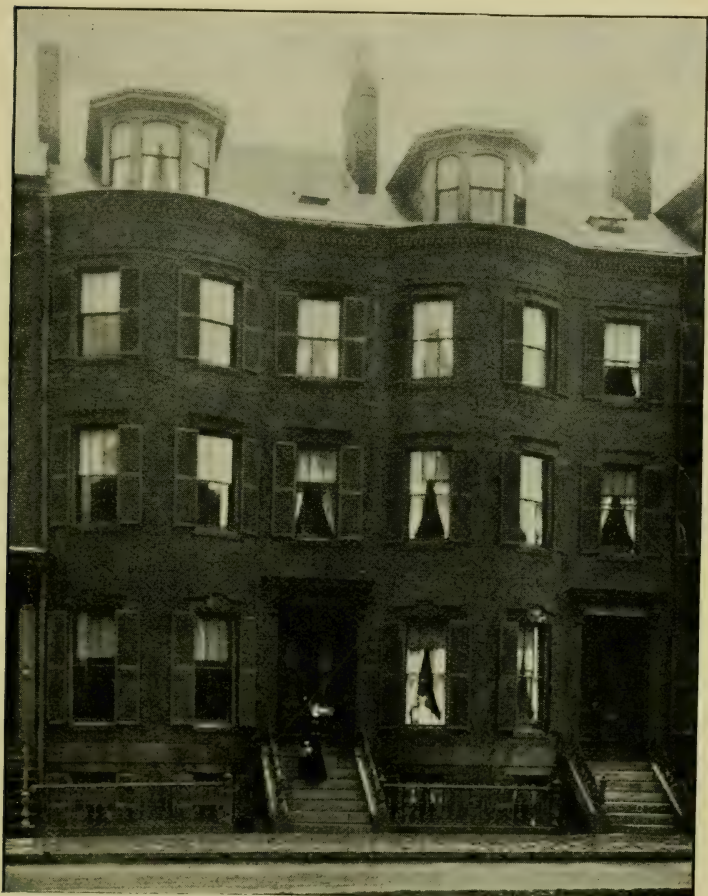
Two ladies in Boston, Mrs. J. W. Cushin and Mrs. T. C. Watkins, came into possession of \$150, which was destined for benevolent purposes. They determined to use the money towards the founding of a Deaconess Home. When, in April, 1889, the matter was brought before the New England Conference, that body resolved as follows:

"In view of the fact that General Conference has officially recognized the Deaconess Work and recommended the founding of Homes, and since this recommendation has called the attention of many city congregations to the movement, with the result that a number of Homes have already been opened, and in view of the further fact that conditions in the New England States are such that the systematic work of Christian women is sorely needed; be it

*"Resolved,* That we recommend the founding of a Deaconess Home and Training-school for Boston and its suburbs at an early day."

The Conference appointed a committee of seven to collect money and to aid in the founding of the proposed Home. A number of friends donated respectable sums, and the society, which had been organized in the meanwhile, was incorporated under the name "New England Deaconess Home and Training-school." On November 20, 1889, the Home was opened in a rented house in East Chester Park. Miss E. Thoburn became head deaconess. However, she soon withdrew, and Miss Mary E. Lunn succeeded her. The latter served until the spring of 1901, and was succeeded by Miss E. M. Booker. A building well adapted for the purposes of the institution was purchased for \$8,000, and within two years the property was free of debt. When,

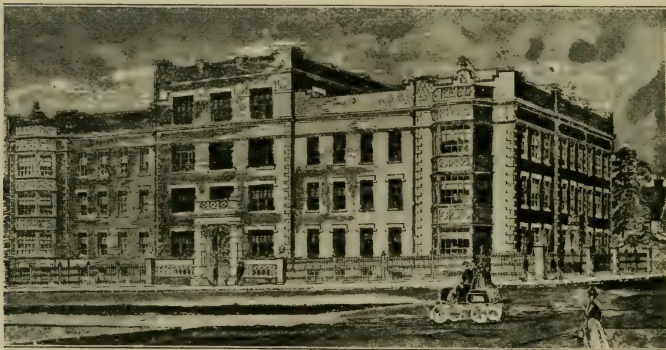
in 1896, the building proved too small, the Board purchased an adjoining house, and the two departments were



THE DEACONESS HOME AND HOSPITAL IN BOSTON, MASS.

located separately, each occupying its own building. In a short time, however, the need of more room was again

felt, and the training-school was transferred to rented quarters, and the two other buildings (shown in the cut) served as Home and hospital. The course of study in the training-school extends through two years. Of the many hundred young ladies trained here, some are stationed in China, Korea, Japan, India, and South America; others are engaged in the cities of our own country as deaconesses, teachers, and missionaries. Almost all the deaconesses in the Home are graduates from the training-school.



THE PROJECTED BUILDING OF THE NEW ENGLAND DEACONESS HOME AND HOSPITAL, BOSTON, MASS.

The hospital was begun in 1896. During the first six years over twelve hundred patients have been received. Twelve prominent physicians of Boston constitute the hospital staff. These, as well as the deaconesses, are anxious to see the new hospital erected which has been planned. In the fall of 1900, Rev. T. C. Watkins, D. D., was appointed corresponding secretary. The number of deaconesses, including probationers, has increased to twenty-five. A small monthly, *The Christian Deaconess Home Journal*, has been issued since 1891. The property is worth \$60,000. The new building is to cost \$100,000.

THE REBECCA DEACONESS HOME AND ASBURY HOSPITAL  
IN MINNEAPOLIS, MINN.

This institution was begun in 1891 by appointing two deaconesses for mission work. In the following year the opening of the hospital was made possible through a gift



ASBURY HOSPITAL IN MINNEAPOLIS, MINN.  
(First Building.)

of \$15,000 by Mrs. S. H. Knight. The Board now purchased the Minnesota Hospital College building for this purpose. In 1893 the institution was incorporated under the name "Asbury Methodist Hospital and Rebecca Deaconess Home." There is room in the hospital for forty beds, and the deaconesses reside in the beautiful Home adjoining. In February, 1895, the hospital was partly de-



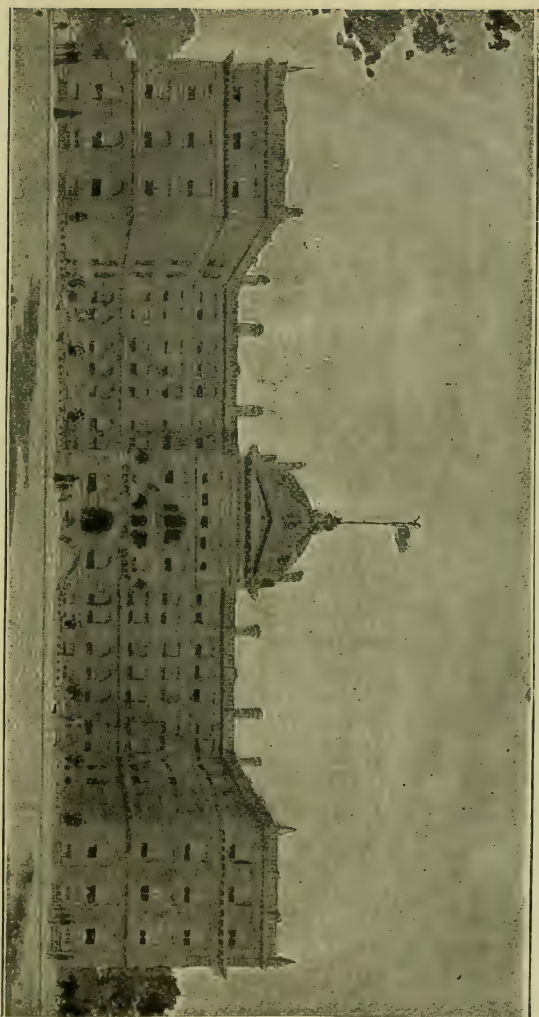
stroyed by fire; however, no one was injured, and within a few months it was reopened, having been enlarged and arranged more conveniently. As sufficient accommodations were soon found to be lacking, a friend donated a valuable piece of property on Ninth Avenue, opposite Elliott Park, and the Board decided to erect a new hospital build-



MISS SYBIL C. PALMER.

ing, which will cost, when finished, \$225,000. It is nearing completion, and will have accommodations for two hundred patients. The appliances are modern, and the hospital is one of the best in the Northwest. In the old hospital more than five thousand patients have been cared for during the last ten years, fifteen thousand were treated

in the dispensary connected with the hospital, and over three thousand operations were performed. Forty deaconesses and probationers are connected with the Home. Bishop Isaac Joyce is president, and Rev. C. F. Sharpe financial agent. Miss Sybil C. Palmer is superintendent of the Deaconess Home, and Mrs. Sarah H. Knight has charge of the hospital. *The Hospital and Home Messenger*, a quarterly, is published by the institution. The Board of Control consists of thirty-one members, twenty-one of whom are laymen; four are members of the Minnesota, and five of the North Minnesota Con-



REBECCA DEACONESS HOME AND ASBURY HOSPITAL IN MINNEAPOLIS, MINN.  
(New Building.)

ference. The bishop residing in Minneapolis is *ex-officio* chairman of the Board. The institution has an excellent organization, and the Annual Conferences of the Northwest are proud of the undertaking, which promises great things for the future.

#### THE DEACONESS HOME IN BALTIMORE, MD.

This institution was opened in 1892 by the Woman's Home Missionary Society, by employing two deaconesses, who occupied rooms in a private house. Two years later



MOUNT TABOR DEACONESS HOME AND  
INDUSTRIAL BUILDING.

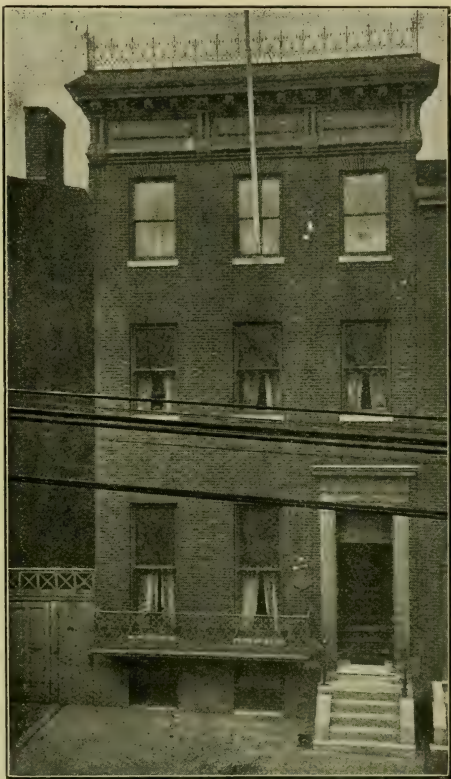
a house was bought on West Lombard Street, which, in 1894, was occupied by five deaconesses, who were engaged mostly in city mission work. They soon learned that in the Bohemian quarter success could be assured only through systematic work. In order to reach the people, the Board, in 1897, erected a Deaconess Home in connection with a mission church. The structure is a massive build-

ing, called Mount Tabor Industrial Institution. The upper audience-room for worship is ample for the purpose, and has been tastefully furnished. The lower floor has three rooms containing ample provision for all kinds of Deaconess Work; viz., kindergarten, kitchen-garden, industrial school, children's hour, boys' club, men's reading-rooms, entertain-

ments, and prayer service. The comfortable, convenient, and tasteful parsonage adjoining is built of the same gray granite, and preserves the unity of the Mount Tabor Institutional Building.

Mrs. Jane Bancroft Robinson says, "This is the first institutional building for Deaconess Work in this country, and possibly in the world." Sister H. C. Henry is at the head of this institution. The Sunday-school connected with it is attended by several hundred Bohemian children. There are ninety-five children attending the kindergarten, and one hundred girls are instructed in the sewing-school. More than five hundred Bohemian (Catholic) families are under the influence of these deaconesses.

Thirteen hundred and fifty children and young people come directly under their teaching in the kindergarten, sewing-school, kitchengarden, Bible-class, Junior League, and primary work in Mission Sunday-schools. The Dea-

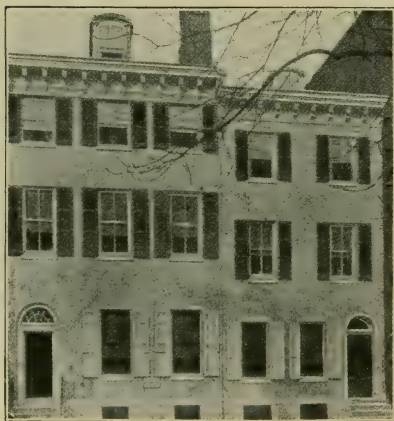


DEACONESS HOME, BALTIMORE, MD.  
(Lombard St.)



coness Board maintains, in six centers of Baltimore, three kindergartens, four sewing-schools, and four Mothers' Meetings, besides classes for Bible and secular instruction. The Nurse Deaconess is a potent factor in the home life of the sick whom she serves. Sunday services are held in several hospitals at regular intervals, besides many hours spent in visiting hospital wards. During the summer, fresh-air work occupies a large part of the time. Homes for orphan and neglected children, situations for unemployed,—these and many other duties enter into the annals of the Home. Fifteen active women have been occupying every field possible. Miss Anna Leidigh is superintendent. The two institutions have a value of \$30,000.

#### THE DEACONESS HOME IN PHILADELPHIA, PA.



PHILADELPHIA DEACONESS HOME.

At a meeting of the Woman's Home Missionary Society of the Philadelphia Conference, November 27, 1889, it was decided to found a Deaconess Home. The decision was materialized through the munificent gift of Mr. M. N. Simpson McCullough. Commodious quarters were rented on Sixteenth Street, and on February 20th the

Home was opened with appropriate exercises by Bishop Foss. Two years later, on the evening of January 5, 1892,

as the deaconesses were attending prayer-meeting, they were surprised by the widow of the late Bishop Simpson, who informed the audience that Colonel Joseph Bennett had bought a suitable house on Vine Street, and had presented it to the Deaconess Home. In consequence of this announcement, songs of praise and thanksgiving ascended to heaven that evening. The Women's Aid and Young People's Societies of the various congregations furnished the house, and on March 30th it was dedicated. Two years later, Colonel Bennett purchased the adjoining building and presented it to the institution; he also provided the furnishings, which amounted to nearly \$5,000. The property is valued at \$26,000, and is free of debt. The deaconesses conduct a successful Italian and also an immigrant mission, and are engaged in parish work throughout the city. *The Philadelphia Deaconess*, a monthly periodical, is published by the Home. Fourteen deaconesses are connected with the Home. Colonel Joseph Bennett, the liberal and cheerful donor, died in 1898.

#### THE DEACONESS HOME IN BUFFALO, N. Y.

In the spring of 1888 the Woman's Home Missionary Society appointed a city missionary in Buffalo. When the latter, in her report, mentioned the degradation existing in the proletarian district, it became evident that systematic missionary work had become a necessity for the city. This led to the founding of a Deaconess Home. After a series of addresses in the various Methodist churches by Mrs. Jane Bancroft Robinson, in which she spoke of the blessings caused by the Deaconess Work in England and Germany, people opened their hearts and purses, and in 1890 the Deaconess Home was opened. Mrs. Florence S. Wilson, of the Elizabeth Gamble Home in Cincinnati, took charge of the institution. In December, 1892, a suit-

able building was purchased and furnished. Twelve deaconesses are engaged in the following branches of mission work: Nursing, visiting the poor, teaching in industrial schools and kindergartens, conducting the Italian mission, Travelers' Aid work, and visiting the poorhouse and the city hospital. The current disbursements of the institution to the poor and needy amount to \$3,000. The property is

valued at \$15,000.

Mrs. Wilson resigned as superintendent of the Home in 1891. Miss Elizabeth A. Smith, of Washington, D. C., was then engaged as superintendent. She resigned, August 1, 1900, and Miss Mary L. Mullen, a deaconess who had been in the Home three years, and a graduate of



BUFFALO DEACONESS HOME.

the National Training-school at Washington, D. C., was made superintendent. *The Buffalo Deaconess* is published monthly, and has a circulation of two thousand copies.

#### THE DEACONESS HOME IN PITTSBURG, PA.

One of the largest Methodist Churches in Pittsburg employed a deaconess in 1892. The expenses were defrayed by the well-known and liberal drygoods merchant, Mr. Joseph Horne. In the year following, a Deaconess Society was organized, a building was rented, and the Methodist congregations of the city vied with each other in furnish-

ing the house. In September, 1894, the Pittsburg branch of the Woman's Home Missionary Society offered a house free of rent, and since that time the Home is under the patronage of this society. The two years' course of study is that prescribed by the Church. As no hospital is connected with the Home,

the Nurse Deaconesses receive the necessary instruction in one of the city hospitals. Others attend the National Training-school in Washington. The principal object of the institution is to prepare the deaconesses for parish work. The eight deaconesses connected with the Home conduct a primary school, a kindergarten, a mission school, a Travelers' Aid Department, an industrial, an evening, and a cooking

school. Through the liberality of friends, Grace Mission Chapel was erected, and is the center of a flourishing mission work, conducted by the deaconesses. One of the deaconesses is engaged in missionary work in Porto Rico. The Governing Board is composed exclusively of ladies.



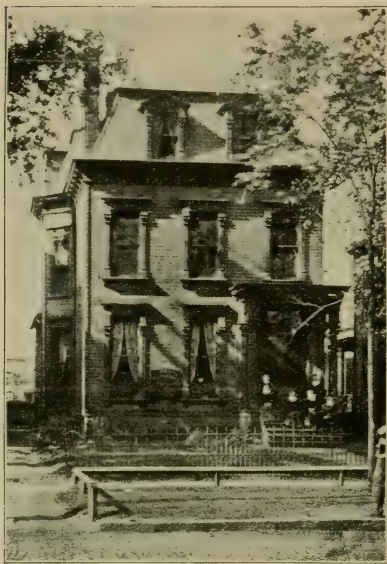
PITTSBURG DEACONESS HOME.

#### THE DEACONESS HOME IN CLEVELAND, O.

This institution owes its existence to a veteran Methodist preacher. A newly-organized Deaconess Society was



offered a commodious house on Madison Avenue, free of rent, for a term of five years, by Rev. Dillon Prosser. The number of deaconesses increased, and at the expiration of the five years, another benevolent gentleman, Mr. W. F.



DEACONESS HOME IN CLEVELAND, O.

Walworth, procured property on Woodland Avenue, worth \$10,000. He himself donated part of this sum, and the rest was secured by the Methodist Churches in the city. The building was furnished by the Woman's Aid Societies and the Epworth Leagues. In the rear of the building is another, in which an industrial school is conducted. Fifteen deaconesses are connected with the Home, and the course of study is identical with that pre-

scribed by the Church. The five departments of work are as follows: 1. The Evangelistic Work of the St. Clair Street Mission; 2. House-to-house Visitation; 3. Industrial Work; 4. Nursing; 5. The Travelers' Aid Department.

#### THE DEACONESS HOME AND HOSPITAL IN OMAHA, NEB.

(Picture of New Building, see page 365.)

In May, 1891, a number of benevolent people opened a hospital with rooms for thirty-six beds. This was the

beginning of an institution which has grown to such dimensions that it has become necessary to erect a new building. The growth of the institution is in a large measure due to its superintendent, Mrs. Allie P. McLaughlin, better known by her maiden name of Allie Pfrimmer. Her husband, Rev. J. L. McLaughlin, is at present corresponding secretary of the institution. During the year 1902 nearly one thousand patients were cared for in the hospital, and several hundred applicants could not be admitted for want of accommodations. A new building is nearly completed, corner Glenwood Avenue and Cummings Street, which will cost not less than \$100,000. The Home has thirty-six deaconesses, including those on probation. Some of them are nurses, others are engaged in parish work in various cities of the Northwest. The corporate title of the institution is, "The Omaha Hospital and Deaconess Home Association of the Methodist Episcopal Church."

#### THE FISK DEACONESS HOME AND TRAINING-SCHOOL IN KANSAS CITY.

The wisdom of the National Woman's Home Missionary Society in establishing a training-school in this populous center of the West has been amply vindicated by the results so soon accomplished. In September, 1898, Miss H. A. Bancroft, then laboring in Kansas City, had an opportunity to observe the excellent work of Bethany Hospital. She saw, however, the great need of a specific Bible Department in which the nurse deaconesses could pursue systematically the required studies. This need Miss Bancroft presented to the friends of Bethany Hospital, and, in harmony with the thought, Dr. Alderman, Rev. S. E. Betts, and the women of the Woman's Home Missionary Society strongly urged the founding of a training-school. A school

was opened in a small way, and the first class of two graduated in 1901. In 1902 a class of twelve graduated, every



MISS WINIFRED SPAULDING.

one of whom was under appointment as a deaconess before the school closed. In the second year the institution had to be removed to larger quarters. A new and commodious building is planned for the near future. The institution was named in honor of Mrs. Clinton B. Fisk, president of the Woman's Home Missionary Society. Rev. J. W. Aldermann, D. D., is president, and Miss Winifred Spaulding

superintendent. The deaconesses receive their nurse-training in the Bethany Hospital.

#### BETHANY DEACONESS HOSPITAL, KANSAS CITY, KAN.

The Bethany Hospital in Kansas City, Kan., was established in 1896. Bishop Ninde and Mrs. Lucy Rider Meyer visited the city, made addresses, and helped to organize a Deaconess Hospital. Nurses and workers were sent from the Chicago Training-school. The growth was slow, but the hospital is doing well, and has a capacity for seventy-five patients. Of the twelve hundred and fifty patients treated in 1901, not less than nine hundred and forty-seven were treated free of charge. Income and expenses were \$21,000. Two buildings are occupied, and the

doors of Bethany are wide open to the poorest as well as to the rich. There is no distinction of creed or color in the receiving of patients, and there are over thirty charity beds in connection with this hospital. In 1899 the hospital became affiliated with the Woman's Home Missionary Society. Rev. S. E. Betts is superintendent of the institution. The property is valued at \$32,700. Twenty-five deaconesses and probationers are engaged in the hospital.

#### THE BIDWELL DEACONESS HOME AND IOWA METHODIST HOSPITAL IN DES MOINES.

This institution was founded in 1892, in Des Moines, by a branch of the Woman's Home Missionary Society, and the following year the building was dedicated by Bishop Fowler. A few months later the incipient institution received \$22,000 through a legacy of the Bidwell family. An effort was made in 1895 to interest the various Conferences of the Methodist Episcopal Church in Iowa in the Home, and, as a result, the four Conferences in the State united, and founded the Iowa Methodist Hospital. Each Conference elects one of its members to serve as director, and these, with the directors elected by the Woman's Home Missionary Society, constitute the Board of Control. A beautiful piece of ground, consisting of four acres, was bought in the capital city, on which a hospital was erected at a cost of \$50,000. It is easy of access, and a large part of the city can be viewed from the windows. There is room for fifty beds. The Deaconess Home is in the adjoining building. A Bible Training-school was also organized, and the three institutions, the Iowa Bible Training-school, Bidwell Deaconess Home, and the Iowa Methodist Hospital, constitute a strong trio. They work together in harmony, and are a source of blessing to the entire State. Eighteen deaconesses, including probationers, are connected with the

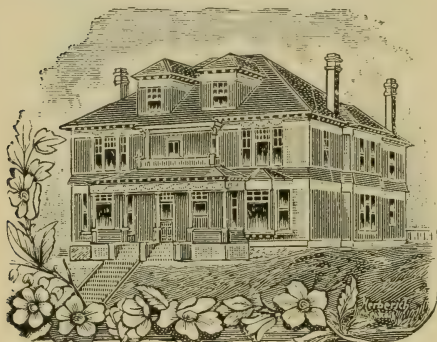


Home. Mrs. H. Ida Benson is superintendent of the Deaconess Home and Bible Training-school.

THE MARIA BEARD DEACONESS HOME AND HOSPITAL, IN  
SPOKANE, WASH.

In a small rented house this Home was opened in April, 1892, with two deaconesses from the Chicago Training-school. In 1896 the institution was incorporated under

the name "Maria Beard Deaconess Hospital." A year later a large hospital building was erected through the liberality of Mr. F. P. O'Neill. When this property was signed over to the Deaconess Home, the name was changed to "Maria Beard Deaconess Home and Hos-



MARIA BEARD DEACONESS HOME.

pital." The work having already outgrown its accommodations, the Board has purchased a suitable piece of ground, and is planning to erect a new, commodious building in the near future. As it seemed almost impossible to obtain a sufficient number of young women willing to devote themselves to the Deaconess Work, a Nurse-training School was combined with the hospital. A Home for the Aged was also founded, which was named "Spokane Deaconess Old People's Home." Twelve deaconesses are active in these three institutions, including those on probation. A paper published in the interests of the institution is called *The Spokane Deaconess*. Several of the deaconesses are native Germans.

THE DEACONESS HOME AND TRAINING-SCHOOL IN SAN FRANCISCO, CAL.

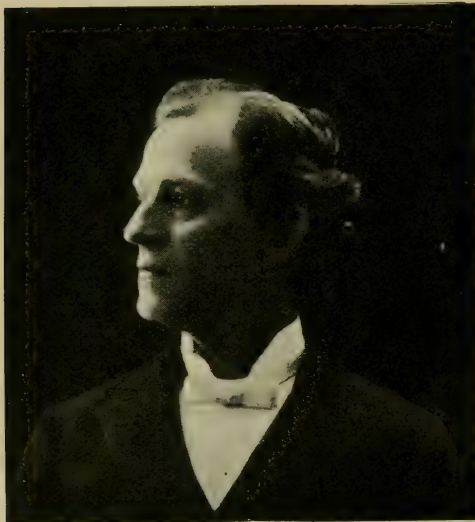
Mrs. Jane M. Bancroft gave the impulse to the founding of this institution in 1891. She organized the Dea-



THE DEACONESS HOME AND TRAINING-SCHOOL IN  
SAN FRANCISCO, CAL.

coness Society of the California Conference, and the latter opened a Home before the close of the year. Bishop Fowler was the first president, and Mrs. Jennie Ebermann the first superintendent. In 1893 the institution was transferred to the Woman's Home Missionary Society. Shortly after, one of the deaconesses died, and the health of an-

other failed, in consequence of which the Home had to be closed. In 1894 the institution was reopened in better quarters, and Mrs. H. Ida Benson, from the Lucy Webb Hayes Training-school, was made superintendent. An interesting piece of history is connected with this reopening.



REV. J. N. BEARD, D. D.

In 1893, Mr. and Mrs. Simms made a trip to Europe, and there became acquainted with the Deaconess Work. On their return they donated \$1,000 to the society in San Francisco. When, in 1901, Rev. Dr. J. N. Beard, who had proved himself a warm friend of the undertaking from its be-

ginning was made dean of the Home, and devoted his whole time to the cause, it was soon in a flourishing condition. His years of service as president in educational institutions of the Church, as pastor in large Churches, eminently fit him for the position. Besides, his studies on lines of sociology in European cities greatly add to his practical knowledge of working out the problems for which the Deaconess Institutions stand. He purchased a large and valuable building, which was originally built for a school.

San Francisco is an important mission field, being a cosmopolitan city, in which nearly all nations of the earth are represented. There being a large Chinese and Japanese population, many Church problems remain to be solved,



LOS ANGELES DEACONESS HOME.

and much mission work is to be done. Dr. Beard has laid broad foundations for the work, and he is hopeful that in the near future the Methodist Church will have in San Francisco one of the most promising Deaconess Homes in the United States. Twenty-five students and deaconesses are connected with the Home.

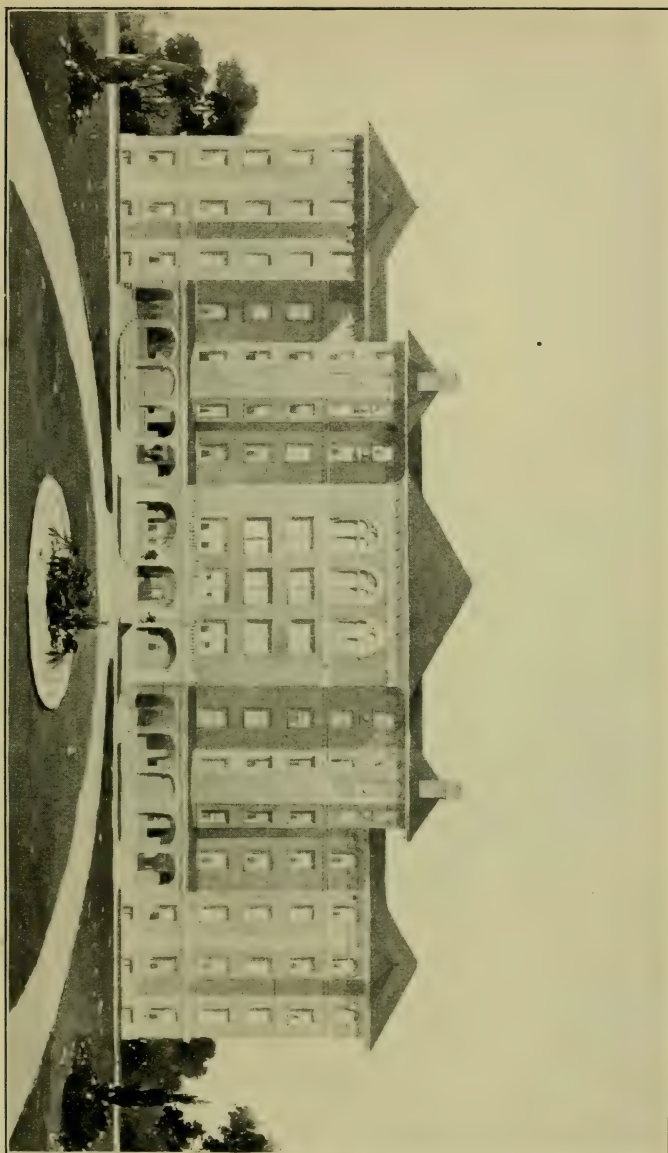


## THE DEACONESS HOME IN LOS ANGELES, CAL.

In 1896, Miss Geneva Day, a deaconess from Chicago, came to Los Angeles to engage in deaconess work in Southern California. She received an invitation to address the Preachers' Meeting on the Deaconess Cause. As a result, she was employed by the First Methodist Church in the city. Shortly after, the Woman's Home Missionary Society rented a few rooms, and sent Miss Spaulding, of Cleveland, to take charge of the work. At the end of the year a large and convenient house was rented and occupied by five deaconesses. In 1899, Mrs. DePauw donated two building-lots and \$500 in cash. Other gifts were added, and soon a commodious building was erected. At present there are eight deaconesses in the Home, whose services are sought mostly by the various Churches. They are also engaged in Travelers' Aid work. In 1900 the Home was dedicated by Bishop Hamilton. The property is worth \$6,000, is free of debt, and a beginning has been made in the accumulation of an endowment.

## THE METHODIST HOME FOR THE AGED IN YELLOW SPRINGS, OHIO.

This institution was incorporated August 4, 1899, and opened December 11th following. Rev. H. C. Weakley, superintendent of the Elizabeth Gamble Deaconess Home, founded the institution, with the intention of making it a branch of the Gamble Home; however, the authorities decided that the two institutions should be independent. Dr. Weakley, therefore, suggested a Board, in which the five Methodist Conferences in Ohio concurred, and are represented. Thus the institution was placed under the patronage and control of the Methodist Episcopal Church. Besides the five members named in the charter—H. C. Weakley, A. J. Lyon, J. H. Fitzwater, A. H. Norcross, and R.



THE METHODIST HOME FOR THE AGED.—(Projected Building.)

Johnson—each of the five Conferences elected three other members—a clergyman, a layman, and a lady. William McKinley, then President of the United States, accepted



REV. H. C. WEAKLEY, D. D.

such an appointment, made by the East Ohio Conference. The Home property contains over fourteen acres, and the Dayton and Xenia Electric Railway passes in front of it. The main building burnt down in November, 1902. A new structure, fireproof and supplied with all modern

conveniences, will be erected at once. Before the fire the property was valued at \$20,000, and free of debt. In addition, the corporation has resources amounting to over \$32,000. Dr. H. C. Weakley had been identified with the Deaconess Cause for ten years. The Gamble Home in Cincinnati was the first Deaconess Institution founded after the session of the General Conference in 1888, referred to above, and from the beginning until 1900, Dr. Weakley was its corresponding secretary. Having seen the Elizabeth Gamble Deaconess Home and Christ Hospital firmly established in the confidence and affection of the people, and as two of the great and permanent Christian institutions of Cincinnati, he asked to be released from his official relations thereto, in order to give his entire strength to building up the Home for the Aged.

From the beginning until now it has been the purpose of those in charge of this institution to make it a part of the Deaconess Movement, to have the Sisterhood of the Church in charge of its internal affairs just as soon as they could secure or train them. As a matter of fact, those in charge and those who have taken care of the old folks have so understood, and came and wrought in the true deaconess spirit and on the deaconess basis, though none who are there now have been formally consecrated. The movement is too young to have produced them.

#### DEACONESS HOME AND HOSPITAL OF THE STATE OF INDIANA, IN INDIANAPOLIS.

In the fall of 1898 initial steps were taken toward establishing a Deaconess Hospital and Home in the city of Indianapolis, to be the work of the three Conferences in the State of Indiana. Plans were matured and Articles of Incorporation adopted by all of the Indiana Conferences. Practical work was begun by Miss C. K. Schwartz in Oc-



tober, 1898. In August of 1899 she was joined by Miss Middleton, a graduate of DePauw, and also of the Washington Training-school, and later by Miss Plummer, a nurse deaconess. The City Union of the Epworth League pledged its indorsement and co-operation by supporting a visiting and a nurse deaconess, to work under its direction in the Mercy and Help Department. A temporary Home was opened, but later the Board of Directors purchased



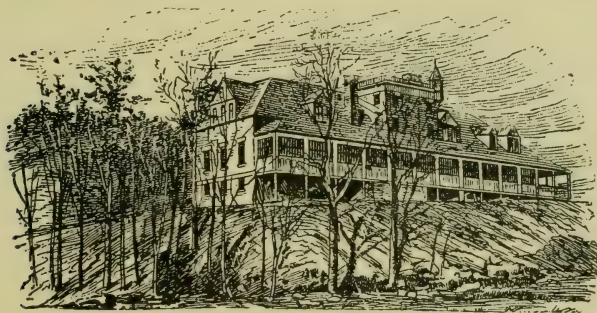
THE ALDRICH MEMORIAL DEACONESS HOME IN  
GRAND RAPIDS, MICH.

a half square of land at Illinois and Twenty-ninth Streets as a site for the institution. In the meantime the deaconesses are engaged in city mission work of various kinds—kindergarten, industrial school, Mothers' Meetings, rescue work, and house-to-house visitation. Four deaconesses are connected with the Home. The Board of Directors, consisting of fifteen members, is thus constituted: Each of the three Conferences elects two clergymen, one layman, and two women, the latter from the ranks of the Woman's Home Missionary Society. The plans for the

future include the raising of \$100,000 for building and endowment purposes.

#### THE ALDRICH MEMORIAL DEACONESS HOME AND TRAINING-SCHOOL IN GRAND RAPIDS, MICH.

On February 19, 1891, the Methodist preachers of the above-named city met for the purpose of discussing the founding of a Deaconess Home. Work on a building was begun without delay. When, three years later, the debt on the building had been paid, the Home was dedicated.



WATTS DE PEYSTER HOME, VERBANK, N. Y.

In the fall of 1897 a training-school was organized in connection with the Home. The instruction is given by resident clergymen and physicians. Both institutions are located in the same building. Mrs. W. J. Aldrich is superintendent. By personal efforts she secured gifts and subscriptions toward the erection of the institution, and through various vicissitudes, as a wise leader, she brought it out into a large place of usefulness and prosperity.

#### WATTS DE PEYSTER HOSPITAL FOR CHILDREN.

The founding of this blessed institute in Verbank, N. Y., was made possible through a liberal gift by General

J. Watts. The institution is located in a romantic region, on an elevation from which the greater part of Dutchess County can be viewed. It is therefore a healthy place. The building is of stone, has a length of one hundred and fifty feet, and is surrounded by a veranda. Sick and invalid children are cared for in the Home. It is managed by the Deaconess Society of the New York Conference, and deaconesses perform the labors of love. There being no endowment, the institution is dependent on liberal contributions for its maintenance.

#### THE SHESLER DEACONESS HOME IN SIOUX CITY, IA.

On May 22, 1899, a meeting was called in the First Methodist Episcopal Church in Sioux City for the purpose of discussing the question of founding a Deaconess Home in the city. Miss Iva May Durham, one of the field secretaries of the Woman's Home Missionary Society, addressed the meeting, whereupon Mrs. J. P. Negus, secretary of the Branch Society of the North Iowa Conference, stated that the branch would contribute \$600 toward the cause. In August, 1899, the institution was opened in rented quarters. A year later the Official Board was informed that Mrs. J. B. Shesler, of Spencer, Ia., the widow of the late Rev. Abram A. Shesler, of the Northwest Iowa Conference, had decided to donate some valuable property. In December, 1900, a building was purchased for \$5,150. It contains twelve rooms, and is well adapted for a Deaconess Home. The benefactress, Mrs. Shesler; has been a true helpmate to her husband in his pastoral labors, and an excellent Sunday-school worker. There are five deaconesses connected with the Home, and the latter has a promising future.

### THE COLORADO CONFERENCE DEACONESS HOME IN DENVER, COLO.

The Deaconess Work of Colorado, in connection with the Woman's Home Missionary Society, opened October 9, 1897, when Miss Melissa Briggs entered on her duties as a visiting deaconess. Colorado Methodism took a lively interest in the work, and early in 1898 the Conference Board of Deaconess indorsed the movement. Trinity Church subscribed twenty dollars per month, and Mr. H. S. Taggart supported a deaconess. In February, 1898, articles of incorporation were drawn up, and a house was rented, with three deaconesses, Miss Briggs, Miss Rich, and Miss James, as inmates. During the year 1902 fourteen deaconesses were employed in fifty different Churches of the Colorado Conference. A small paper, *Woman's Work*, is published in the interest of the Home.



DEACONESS HOME IN DENVER, COLO.

### DEACONESS HOSPITAL IN SEATTLE, WASH.

This hospital, which is under the auspices of the Methodist Episcopal Church, was opened March 1, 1900, and, since it is the first Protestant hospital in the city, it fills



a real want. The millionaire, Thomas Lippy, well known on the Pacific Coast, presented the building, which has accommodations for ninety patients. Near the hospital three separate buildings were erected, each containing nine rooms. These are occupied by the deaconesses. Miss Dora Adron is superintendent, both of the hospital and the Dea-

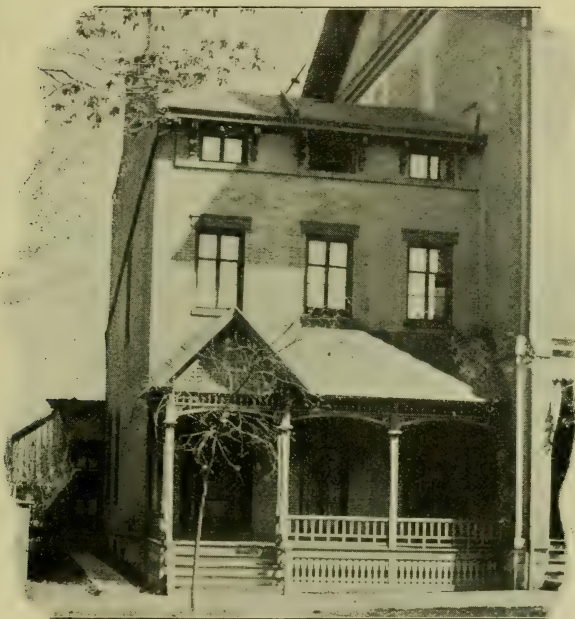


coness Home. The property is valued at \$50,000, and is free of debt.

#### DEACONESS HOME OF THE SOUTHWEST KANSAS CONFERENCE, IN WICHITA, KAN.

In March, 1898, the Southwest Kansas Conference decided to found a Deaconess Home in Wichita. Two deaconesses, who had been trained in the Lucy Webb Hayes

School in Washington, began the work in a rented house. The year following, a building with seven rooms was purchased, and soon paid for. Five deaconesses are at present engaged in parish work, nursing, and teaching. Several others are being trained for their calling. The property is worth \$3,600.

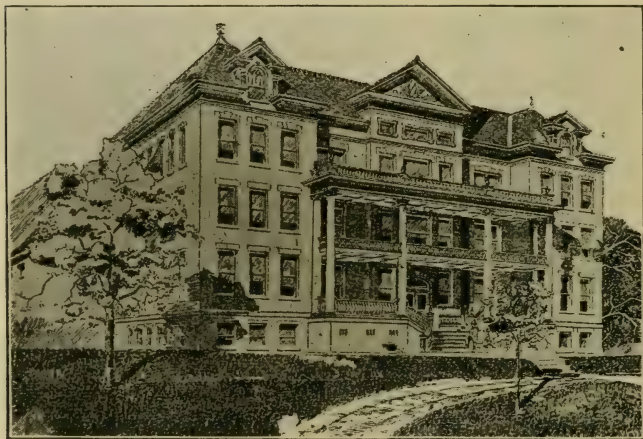


DEACONESS HOME IN MILWAUKEE, WIS.

#### THE DEACONESS HOME IN MILWAUKEE, WIS.

In 1893, Elizabeth Elmore, a benevolent lady and member of the Methodist Episcopal Church, donated a beautiful house to the Summerfield Methodist congregation, on the condition that the latter organize and support

a Deaconess Home. The institution was opened with three deaconesses, which number has increased to eight. Six of them are employed in parish work, one is engaged in nursing, and another is performing evangelistic work. Mrs. Elmore also willed \$5,000 to the Home, which sum is invested as an endowment fund. The institution is controlled by a Board consisting of twenty-one members, ten of whom are women. The Woman's Aid Society provides for the running expenses.



DEACONESS HOME AND HOSPITAL IN PEORIA, ILL.

#### THE DEACONESS HOME IN NEWARK, N. J.

This institution was founded by the Woman's Home Missionary Society in July, 1899, through the efforts of a deaconess. The same year a building was erected, which at present is occupied by six deaconesses.

#### DEACONESS HOME AND HOSPITAL IN PEORIA, ILL.

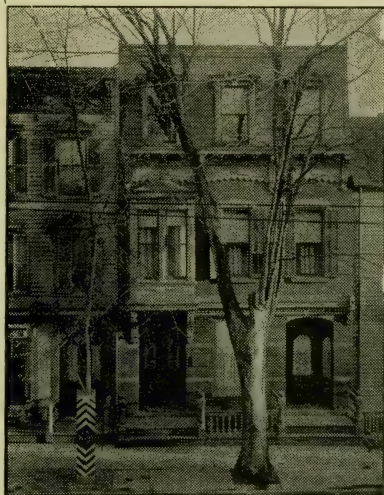
Mrs. Isadore Edward Wilkinson donated property valued at \$30,000 for the purpose of founding a Deaconess

Home, which is to bear the name of "Wilkinson Memorial Institute." The three-story building is situated on a hill, from the top of which the greater part of the city can be seen. The institute was opened May 24, 1900. It is patronized and controlled by the Illinois Conference, within the boundaries of which it is situated. Besides the necessary accommodations for the deaconesses, there is room for thirty-five patients.

#### THE ELIZABETH WELLINGTON GRIFFIN HOME

Is situated in Rensselaer, N. Y., on the banks of the Hudson, opposite Albany.

It is a bequest of the lady whose name it bears. This Home came into the possession of the Woman's Home Missionary Society at the death of Mrs. Griffin, February 10, 1899, by deed; also \$1,000 by will for repairs. It contains twelve rooms with modern conveniences, and is admirably adapted to the various lines of Deaconess Work. Seven deaconesses set out every morning on their errands of mercy.



THE GRIFFIN DEACONESS HOME.

Rensselaer, being a railroad center, is a field well adapted to Deaconess Work. One of the deaconesses is engaged exclusively at the railway stations. The Home is worth \$5,200, and is free of debt.



## THE DEACONESS HOME IN PUEBLO, COL.,

Was founded in 1898, and in February, 1890, the deaconesses moved into their own quarters. The property is valued at \$3,000, and the institution is patronized by the Colorado Conference of the Methodist Episcopal Church.

## THE DEACONESS HOME IN FREEPORT, ILL.

This Home was opened in 1892. It began with two deaconesses, but the number has since been increased to five. A suitable building was erected by the Board. In a hall adapted for that purpose religious services are held every evening. The deaconesses conduct an industrial school, two kindergartens, and are engaged in parish work and nursing.

## THE DEACONESS HOME IN PROVIDENCE, R. I.



DEACONESS HOSPITAL, JEFFERSONVILLE, IND.

In 1893 a deaconess from the Boston Training-school was employed in the city. Mrs. Lucy Rider Meyer, from Chicago, and Miss M. E. Lunn, superintendent of the Home in Boston, addressed large audiences on the Deaconess Movement, and created interest in the cause; but a

Home was not founded until two years later. On June 21, 1895, the institution was opened with two deaconesses. The

number has since increased to four, and they are engaged in nursing and parish work.

#### THE N. A. W. MASON DEACONESS HOME IN NORMAL, ILL.

In 1899, Mrs. N. A. W. Mason, one of the early settlers of the town, donated her valuable residence for deaconess purposes. As the house is situated near the Bloomington Hospital, it was fitted up for the deaconesses who are employed as nurses in the hospital, which is undenominational, and affords room for twenty beds. Although the deaconesses are employed in the hospital the Deaconess Home is, nevertheless, an independent organization.

#### DEACONESS HOSPITAL IN JEFFERSONVILLE, IND.

In this institution there are hospital facilities for twelve patients. The property represents a value of \$9,000, and is free of debt. Seven deaconesses are engaged in general Deaconess Work. (See picture opposite.)

#### THE DEACONESS HOME IN JERSEY CITY, N. J.

The first Deaconess Home, under the auspices of the Newark Conference of the Methodist Episcopal Church, was opened November 5, 1897, on Barrow Street. Five deaconesses are engaged in general Deaconess Work, including the conducting of kindergartens, a mission Sunday-school, and a successful mission among the poor.

#### THE DEACONESS HOME IN KNOXVILLE, TENN.,

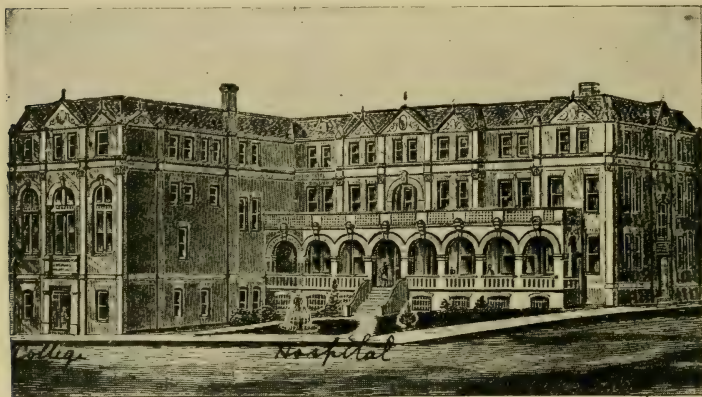
Was opened by the Woman's Home Missionary Society on February 7, 1893. The number of deaconesses, however, remained small, and Sister Rhoda A. Sigler has been the head deaconess from the beginning.

## THE DEACONESS HOME IN FALL RIVER, MASS.,

Was opened June 12, 1894, with three deaconesses. The value of property and endowment amounts to \$52,000. The institution also owns a Rest Home. The deaconesses, eight in number, are employed by the various congregations in city mission work.

## ENSWORTH DEACONESS HOME AND HOSPITAL, ST. JOSEPH, MISSOURI.

A hospital is combined with the Home, containing fifty-four beds. During the past year four hundred and eighty



ENSWORTH DEACONESS HOSPITAL IN ST. JOSEPH, MO.

patients were cared for. Lodgings were provided for the deaconesses in a separate building. Five of them are ordained, and the remaining fifteen are on probation. The value of the property is \$20,000.

## THE HOLLAWAY DEACONESS HOME IN BRIDGEPORT, O.

Property valued at \$7,500 was donated by a benevolent lady, Mrs. J. M. Houston, toward the founding of a Dea-

coness Home. This Home was opened November 1, 1900, with three deaconesses enrolled.

THE THOBURN DEACONESS HOME IN LA CROSSE, WIS.,  
Was founded in 1895, but not opened until October, 1899. Six deaconesses are engaged in general Deaconess Work.

#### THE DEACONESS HOME IN DETROIT, MICH.

Nine deaconesses are connected with the Home. They are engaged in nursing, parish work, conducting kindergartens, and three Manual Training-schools. One of the deaconesses, Mrs. Keller, who conducts the Tillman Avenue Mission, deserves special notice. This Sister, whose portrait we present, is one of the most successful city missionaries of our times. She began her work in 1889, and has encountered great difficulties. Her work lies in that part of the city occupied mostly by foreigners—Bohemians, Poles, Italians, and Hungarians. Several times the Catholics caused a riot, and threatened to set her home on fire. However, she has won all hearts through her amiableness and labor among the poor, and to-day Sister Keller is very generally invited to partici-



DETROIT DEACONESS HOME.



pate in the festivities of those poor and humble people. It is also known that whenever sorrow enters a home; she



MRS. H. E. KELLER.

is the one to bring comfort. A mission building has been erected, containing a Manual Training-school, a Sunday-school, and a kindergarten. This Home has become the central point of an extensive mission work. As the building was inadequate, the Woman's Home Missionary Society of the Detroit Conference erected a fine

brick building at a cost of \$5,000, with all modern appliances for aggressive mission work.

#### THE CUNNINGHAM DEACONESS HOME AND ORPHANAGE IN URBANA, ILL.,

Was opened in 1895. Judge Cunningham presented the Woman's Home Missionary Society with a valuable building, in which a Home was opened. The structure has since been enlarged, and the property now represents a value of \$26,000. There are thirty-five orphans and four deaconesses in the Home. (See picture opposite.)

#### THE DEACONESS HOME IN COLUMBUS, O.,

Is pleasantly located on the first floor of 1087 Dennison Avenue, in the building formerly occupied by the Protestant Hospital. The Home has been fitted up by the Methodist Churches of the city. Five deaconesses are engaged in parish work and nursing.

## REST HOMES FOR DEACONESSSES.

They have been founded in various parts of the country. Some are on the shores of lakes or on the sea-coast, others on the mountain-side in the shade of century oaks, or near the rippling brook. The first we would like to mention is the Bancroft Rest Home in Ocean Grove, N. J., on the



CUNNINGHAM DEACONESS HOME AND ORPHANAGE.

Atlantic Coast. Besides deaconesses, other Christian workers are admitted, as long as there is room, for the small remuneration of \$3 a week. The Home is well furnished, two additional lots have been bought, electric lighting has been put in the Home, and it has been decided that the house, like the Eternal City, should remain open all the year round. We present the picture of this beautiful Home. The second is the Thompson Vacation Home,

situated in Mountain Lake Park, Md., in the Alleghany Mountains. It is a model place for deaconesses needing rest. The building has nine rooms, and is surrounded by a veranda, in the midst of forest-trees. The third is the National Deaconess Sanitarium in Colorado Springs, Col. For years the necessity of a sanitarium for persons suffering with pulmonary troubles, especially for deaconesses, had been felt, and the attention had been directed to the noted health resort, Colorado Springs. Through the liberality



**BANCROFT REST HOME, OCEAN GROVE, N. J.**

of a deaconess, Miss Esther C. Finley, a vacation sanitarium in the suburbs was purchased. The building contains twenty-six rooms, is provided with wide halls, electric light, verandas, excellent facilities for bathing, and is surrounded by a park containing four acres. The whole has a value of \$25,000. Through the efforts of friends and Churches, the Home has been furnished. Bishop Warren is the president of the Board of Directors. Several other Rest Homes should here be mentioned: The Caroline Rest Cottage, in Round Lake, N. Y.; the Rest Cottage in Chau-

tauqua, N. Y.; the Elvira Olney Rest Cottage, in Ludington, Mich.; the Rest Home in Cottage City, Mass.; Vacation Cottage, Epworth Heights, O.; and the Deaconess Cottage, in Lakeside, O.

#### THE DEACONESS HOME FOR COLORED PEOPLE IN CINCINNATI, O.

This Home, the first of its kind under the patronage of any Protestant Church, was founded in 1900. In view of the fact that the Negro question is one of the burning questions of the day in the United States, this undertaking is one of great significance. The Legislatures of the Southern States, the press, and the pulpits of Protestant Churches, are agitating this question. The colored man is among us, and he is here to stay. The results of slavery will not be effaced for generations to come. For decades the Negro groaned under the oppression of slavery. He had been taught that he had neither a soul nor a conscience. He despised himself, because he had been reared in the belief that God had cursed and destined him for eternal slavery. He has been surrounded by a wall of superstition too high to be scaled. Thus the Negro has lost hold on the future, and for him there was no race problem, and, to a certain extent, there is still none—the main thought occupying his mind is his temporal well-being. A lecture on pathology would be of no avail to a patient down with cholera; all he cares for is to get rid of his pain. Thus the colored man is not interested in the race problem. He neither reads nor argues concerning the subject, but he is ready to be helped. Help, however, can not come to him excepting through the religion of Christ. The Church has done a great deal toward the amelioration of the black man's condition. It has founded congregations, Sunday-schools, institutions of learning, and numerous in-



dustrial schools in which the Negroes are educated and prepared for the discharge of their duties as citizens. The conviction, however, is growing that, if the race is to be elevated to a higher plane, the individual must be looked after, and the Deaconess Cause is expected to lend a helping hand in bringing about the desired results. The col-



REV. W. H. RILEY.

ored deaconess, visiting from house to house, coming into close contact with its inmates, giving practical instruction in housekeeping, bringing children to Sunday-school, exhorting the indifferent, and inviting them to church, can accomplish more good in this practical way than the minister of the gospel. The purpose is, therefore, to found Deaconess

Homes for Negroes in all parts of the South, and to train a large number of pious young colored women for this work.

A Deaconess Training-school has been established, and it is a pioneer in the work of educating the colored girls to become well-fitted deaconesses who shall work "for the love of Christ and in his name." Rev. W. H. Riley, formerly of Gammon Theological Seminary, now pastor of St. John Methodist Episcopal Church, Cincinnati, in the autumn of 1900, aided by his excellent wife, opened his home to Christian girls who desired to be specially prepared as skilled

workers to answer the cries of the suffering and the needy. There came to this school seven students, with no money, and at first no friends. These girls were at work during the day, and had to study and recite in the evenings. The first year one thousand missionary calls were made, help was given to twenty-five needy families, employment found for seventy-five persons, and more than one hundred people



THE SEVEN DEACONESSSES IN THE FIRST TRAINING-SCHOOL FOR  
COLORED DEACONESSSES IN THE UNITED STATES.

brought to the church and Sunday-school. The students, in addition, passed creditable examinations in their studies. In the second year the Woman's Home Missionary Society pledged \$800 toward the work. Mr. Riley and his wife instructed two classes, and several resident clergymen and physicians lent them a helping hand free of charge. In the autumn of 1902 the senior class graduated, and, as far as known, these were the first graduating deaconesses from a distinctive colored school. The names of the grad-

uates are: Dovie Malissa Riley, Mary Evangeline Poin-dexter, Rowena Howard, and Martha Jane Joiner. Rev. W. H. Riley writes:

"Ours is the only Deaconess Training-school among colored people in the United States. It is true there are schools in the Methodist Episcopal Church that do Dea-



ROANOKE COLORED DEACONESS HOME.

cones Work, and several colored girls have gone out as deaconesses; but ours is the only Deaconess Training-school. Only a beginning has been made in the African Methodist Episcopal Church along the line of Deaconess Work. Further than this, they have called a few women together, and have put on them the deaconess garb, and have started them out as deaconesses without any training whatever.

But the movement has begun, and the training-schools will follow."

#### ROANOKE COLORED DEACONESS HOME.

The African Methodist Episcopal Church, an organization whose membership consists exclusively of colored people, founded a Deaconess Home in the spring of 1901. Bishop B. F. Lee, of that Church, recognized the high importance of the Deaconess Movement, and devoted much thought to the subject. Before any deaconesses could be trained for their work, he had an opportunity to purchase some valuable property in a convenient location, almost in the heart of Roanoke, W. Va. It comprises two squares, and the building is of brick and contains thirty-five rooms. The value of the property is \$20,000. Bishop Lee visited Cincinnati in the interest of the cause. He is evidently the man in whose hands the Deaconess Work of the African Church will prosper.

#### THE DEACONESS WORK IN INDIA.

Shortly after the adjournment of the General Conference of 1888, Bishop Thoburn returned to India, accompanied by three deaconesses. Two of these, Miss Elizabeth Maxey and Miss Catharine E. Blair, both from Ohio, are still at their post. The third withdrew after a brief service. At the first Conference, in January, 1889, a statement of the character and conditions of the deaconess service was publicly made, and the whole subject fully discussed. The general impression made was favorable, and Miss Lucy Sullivan, who had gone out a little earlier, was recognized as a deaconess, and also Miss Phœbe Rowe, who had been born and brought up in India, and been admitted by the Woman's Foreign Missionary Society as a worker in the mission field. The first Home was opened



in Lucknow, the second in Calcutta. At present deaconesses are employed in all parts of India—from Singapore in the southeast, to Rangoon and Calcutta in the north; and from the western part, where the Deaconess Cause is slowly gaining ground, to the southern, in Madras and Kolar, where two Deaconess Homes have been founded. Large institutions, with numerous deaconesses, are not met with in India; nor will that be the case for many years to come. The missionaries live far apart, and, in some instances, but one of them or a single family is stationed at a place. For this reason there would be no use in employing a large number of deaconesses in one Home.

The largest institution is located in Kolar, and we are glad to be able to present a good picture of it. Through a munificent gift by Mrs. Fanny Nast Gamble, of Cincinnati, a building was erected. In 1898, Bishop Thoburn laid the corner-stone, and to-day the structure is like “a city on the mountain,” and an eloquent witness for the power of the Christian religion. On a plate to the left of the main entrance, the following inscription is seen:

“To the memory of William A. Gamble, Cincinnati, O., U. S. A., who practiced justice, was mild and forbearing, and walked humbly before his God. He still speaks, although he is dead. Born September 1, 1845; died May 2, 1897.”

The situation of the Home is beautiful. In the rear, but not visible in the picture, the high Kolar range is seen. The building fronts toward the east, and the apartments to the right of the main entrance are occupied by the deaconesses. The daily work is begun with prayer. Every Thursday afternoon those connected with the mission, the teachers employed in the orphanage, and other Christian workers, assemble for a service, and on Friday evening the Sunday-school teachers meet to prepare the



WILLIAM A. GAMBLE DEACONESS HOME IN KOLAR, INDIA.

lesson for the coming Sunday. During the first year the Hindus and Mohammedans came from a great distance to view the "palace," as they called the building, and to inform themselves concerning its purpose.



MRS. FANNY NAST GAMBLE.

Bishop Thoburn is anxious to have a number of women trained for the foreign mission work, the demand for such workers being great in all parts of India. However, since it is not probable that America will supply them, the purpose is to train native women for the work. Bishop Thoburn writes: "If the Methodist Church had sent deaconesses to India forty years ago, much more would have been accomplished.

I rejoice, however, at what has been done of late years." Our principal boarding-school, the Ladies' Seminary in Calcutta, is conducted by deaconesses; two of our papers are edited by them; the most talented and successful evangelist that has ever labored among the women of India is also a deaconess; and the same can be said of one of our most successful lady physicians. The field of activity

of deaconesses has been widened in India, and thus an important problem has been solved. However, we need more help; we have a mission field among the natives, embracing a vast territory, within the limits of which the name of Christ has never been heard. Two of our deaconesses are employed in the extreme north, where eternal snow separates India and Thibet; three others are laboring in the sunny south among the Malays and Chinese in Singapore, distant only ninety miles from the equator. In all India and Malaysia there are at present forty deaconesses; but what does that number mean in a mission territory with 300,000,000 inhabitants?

At the last session of the Bombay Conference, held in the city of Poonah, a most excellent English lady, who came to India some years ago, and who has given her flourishing orphanage, with herself, to our mission, was consecrated as a Methodist deaconess. Every one familiar with the true character of the Deaconess Movement will appreciate at once the full import of these facts. One of the most striking features of the movement is its almost invariable tendency to set on foot other forms of good work, such as hospitals, orphanages, old people's homes, children's refuges, and other eleemosynary institutions. Each Christian woman who joins this select band of workers, if inspired by the true spirit of a deaconess, is pretty sure to be found ready to assist in every good work of this kind.

There are deaconesses working in Lucknow, Calcutta, Singapore, Madras, Kolar, Muttra, Rangoon, Poonah, Bombay, Dardeula, Moradabad, Bareilly, Darjeeling, Penang, and a number of other cities. It is the intention of Bishop Thoburn to place many of the schools and seminaries of learning, and all the benevolent institutions in India, in the hands of deaconesses, as soon as a sufficient number has been trained.



## DEACONESS PERSONALS.

## MISS MARY E. LUNN

Was born in Racine, Wis., and educated in Lawrence University, Appleton, Wis. She was converted in early youth, and united with the Methodist Episcopal Church at the age of thirteen. September 17, 1889, she entered the Chicago Training-school, but was not permitted to remain for graduation, being sent, in December, 1889, to take charge of the newly-opened Deaconess Home and Training-



MISS MARY E. LUNN.

school in Boston, Mass. When, in 1896, a hospital was added to the work there, at the earnest request of the Board of Managers, she retained the general oversight of the entire work, until, in 1899, she was released from the Home and school by the appointment of two other deaconesses, with herself to superintendent the three houses, Miss Lunn devoting all her time to the hospital, which greatly needed a new building for its work. In May, 1901, Miss Lunn resigned for needed rest, and, September, 1902, entered upon her duties as superintendent of the New York Deaconess Home and Training-school. In 1897 she was privileged to study the Deaconess Work at Mildmay, England, and Kaiserswerth and Frankfort, Germany, after having visited more than a dozen of the Deaconess Homes in the United States.

## MISS ISABELLA THOBURN

Was born in St. Clairsville, O., March 29, 1840. She received a good education, graduating from the Ladies' Seminary in Wheeling, W. Va., where she remained for a while

as a teacher. In 1866 she accepted a call to the principalship of the Girls' Seminary at Farmington, O. From early youth she had a fervent desire to enter the foreign mission work, but the idea of sending out unmarried women as missionaries was unknown to the Church at that time. Nevertheless she addressed a letter to the missionary secretary of the Methodist Episcopal Church, in New York, asking to be sent to India, and declaring that she was willing to perform the humblest work. This letter embarrassed the Mission Board. They could hardly decline the offer, but at the same time they did not know what to do in the matter. Divine providence, however, pointed out the way to them. Several ladies convened in Boston for the purpose of founding the Woman's Foreign Missionary Society. When Dr. Durbin, the missionary secretary, heard of this meeting, he sent Miss Thoburn's letter to these ladies. The communication encouraged them, and served to confirm them in their proposed undertaking. By this new society Miss Thoburn was sent to India. She was the first woman employed as a missionary in the foreign field. In January, 1870, she started for her new field of labor in company with Miss Clara Swain, M. D., who was the first woman sent abroad from America in the capacity of a medical missionary. Hence these two ladies are the pioneer workers in India of the Woman's Foreign Missionary Society. Miss Swain's work in India resulted in the founding of the "Lady Dufferin Medical Relief Movement," which has proved a great blessing, and is supported liberally by the Indian Government. In Upper India Miss Thoburn founded a girls' school. She noticed that missionaries attached too little importance to the education of girls, and had, until then, founded only boys' schools. Miss Thoburn's object was to educate the girls in order that they might later be true mates for their husbands, and bring up their children

in the fear of the Lord. At first her efforts were not favored by the missionaries. However, in the course of a few years they were obliged to acknowledge that the extraordinary achievements justified the new movement. In



MISS ISABELLA THOBURN.

April, 1900, however, after the lapse of thirty years—years of heroic labor—in her address before the Ecumenical Missionary Conference in New York, referring to another great Indian educator, the late Dr. Alexander Duff, and quoting his rather pessimistic pronouncement, “You might as well

try to scale a Chinese wall fifty feet high as to hope to educate the women of India," Miss Thoburn naïvely remarked: "The wall has not only been scaled, but thrown down; there are to-day advanced schools and higher educational institutions for India's women, and those schools are Christian."

Miss Thoburn had a wide vision of the needs of India, and saw very clearly that the education, enlightenment, and conversion of the women—the mothers, daughters, wives, and sisters of the land—must be "the door, great and effectual," opening upon the evangelization of the multiplied millions of India and through which Christianity must enter. To the accomplishment of this she bent all her energies, working quietly, planning wisely, and praying with a full and earnest faith that India would be won for Christ. She was always confident of success; for she felt that the work was God's and could not fail, but must go on. She sought to develop Christians, earnest, true, and strong, full of faith and courage, who in turn should become flaming heralds and evangelists. Gifted girls, desirous to learn, crowded to the school, and many converted mothers were anxious that their daughters should receive a better education than they themselves had been able to obtain.

Miss Thoburn now purchased a large building, surrounded by a garden. When the school had been in operation a few years, the applications for admission became so numerous that all could not be accommodated for want of room. While conducting this school, Miss Thoburn was also engaged in "Zenana" work; that is, she visited those women who, according to Oriental custom, are excluded from the outer world, and from whose presence missionaries are rigidly excluded. She also supervised several elementary schools, which were held in private houses, and was



instrumental in upbuilding those parishes which were united with the Anglican Church in Lucknow. In 1880 she returned to the United States on a short visit. In 1886 she was obliged to sever her connection with the foreign mission-work on account of her health, and again came to America. For two years she was obliged to abstain from work. In 1888, her health having improved, she took charge of the first Deaconess Home of the Methodist Episcopal Church, in Chicago. In this capacity she was instrumental, jointly with Mrs. Lucy Rider Meyer, in upbuilding the Deaconess Cause. She impressed the Church with the high importance of the Deaconess Work, no less by her humble service than by her public addresses and published articles. In December, 1888, she accepted a call to superintend the second Deaconess Home just being established in American Methodism, the Elizabeth Gamble Home, in Cincinnati. A little later, Christ's Hospital—the second Deaconess Hospital to be established, Wesley, in Chicago, being the first—was founded under her immediate oversight.

Her work in Cincinnati was crowned with success, the same as it had been in Chicago, and the hope was expressed that she might devote the remainder of her life to the Deaconess Cause in the United States. She was requested to visit different parts of the country from time to time, for the purpose of founding new Homes.

But none of these absorbing things could relax her interest in her foreign work, and in the midst of her duties she found time to write and send out leaflets and address meetings in behalf of India. Her health improved, and, after two years in Cincinnati, she returned to India. Notwithstanding the great help she had been giving, during her convalescence, to the work at home, her purpose to re-

turn had never for a moment faltered. So, wearing the gray costume, which has now been generally adopted in India, she went back to become, with Miss Phœbe Rowe, the pioneer deaconess of our Church in India, as she had been one of the two pioneer missionaries of the Woman's Society.

Miss Thoburn's interest in Deaconess Work did not originate with the school in Chicago. She herself has told the story in an article contributed to the *Deaconess Advocate* of May, 1894:

"The beginnings of things are never easy to trace. They are like the tiny streams that are neither named nor noticed until their outflow unites and a river is formed. I am more interested in the deaconess river than in any of its rivulets, but I write as much as I can recall definitely of our particular streamlet.

"Before I left India, in 1886, I had become convinced of two things that we have since thought important factors in our Deaconess System; first, that while there is so much to be done in the world it is impossible to accomplish it all, or a larger part of it, by salaried work; and next, that life is not long enough nor money plenty enough to spend much of it either on the clothes we wear.

"In India I had been associated with the Mildmay workers and was interested in the plan, and especially in its training-school. Such a school has been in my mind and heart for some time. My brother and I went home in '86 for our health. During the few weeks we spent in London on the way home my sister and I went to Mildmay one day. That evening we planned a Deaconess Home some time in Calcutta. The next definite word I heard about deaconesses was in the report of the second Commencement of the Chicago Training-school."

Once more Miss Thoburn came to America. In 1899 she was here to help in the Twentieth-century Offering. She pleaded for Lucknow College and the womanhood of India. "I must have \$100,000," she said, "to pay our debts, complete our buildings, furnish an endowment fund, and make our college entirely self-supporting." Multitudes will recall the addresses to which they listened in the Ecumenical Conference in New York and many other places all over this land, by which they were stirred to holier living, loving, and giving.

At the close of the great Ecumenical Mission Conference in New York in 1900 she sailed for India, and resumed her work, not knowing that her race was nearly run. On September 1, 1901, she died at her post of duty. She became a victim of cholera. She was a worthy sister of her noted brother, J. M. Thoburn, Bishop of India and Malaysia. He says of her:

"My sister was an exceptional woman, one among ten thousand. Her strong character was notable for its simplicity. Her splendid courage was in striking contrast with her quietness of spirit. She was conservative by instinct and progressive from conviction. She was perfectly calm in times of storm, and always confident in the face of disaster. Her faith was like a clear evidence, her hope like an assurance of things not seen. Her absolute devotion to the welfare of those who seemed to be thrown in her way was simply Christlike. Once when an epidemic of smallpox prevailed in Lucknow and all nurses had been engaged, a Bengalee lady was stricken down with what the doctor pronounced a hopeless attack of the prevailing scourge. Failing to find a nurse, my sister came home, arranged the house, set in order her personal affairs, kissed me good-bye, and deliberately shut herself up with a case

of confluent smallpox for a month. At the end of the term she came out unharmed, having in the meantime saved the life of the sufferer. Literally she shrank from nothing when a question of duty was involved. My sister died in her best prime, but she had completed a well-rounded life. The great tasks of her life had all been finished, and they had all been well finished. A great multitude of many races had become her debtors; and, while we bend in sorrow here, these ransomed heirs of a better world have no doubt received her with joyous acclaim to an everlasting habitation. Would to God that a thousand young women of like spirit might be raised up for the splendid opportunities which are now opening up before the Church!"

#### MARY EVA GREGG

Is at present principal of a Deaconess Training-school in Muttra, India. She is a graduate of the Iowa Wesleyan University, and in 1891 she entered the Deaconess Home in Chicago. Later she made a journey to Palestine, and visited Kaiserswerth and other prominent Deaconess Homes in Europe, thus preparing herself for the position of teacher in a training-school. Until 1899 she was instructor in the Deaconess Training-school in Chicago, and president of the Deaconess Society of the Methodist Episcopal Church. In the fall of 1899 she left for India.



MARY EVA GREGG.

#### ISABELLA A. REEVES

Is one of the first deaconesses of the Methodist Episcopal Church in the United States. She was consecrated in 1889,



shortly after the founding of the Deaconess Work. She prepared herself for teaching, and had gained considerable



experience in the school-room, but she felt drawn toward mission work. She therefore entered the Deaconess Training-school in Chicago, with a view of devoting herself to the Deaconess Work. In 1891 she was made head of the New York Deaconess Home, and in 1897 she was called to superintend the Old People's Home in Evanston, Ill., which is under the management of deaconesses.

#### ANNA AGNES ABBOTT

Was the corresponding secretary of the Deaconess Society of the Methodist Episcopal Church, and a member of the Chicago Deaconess Home, and was successful in managing the affairs of the society. She is at present in Godhra, India, in charge of an orphanage. Three hundred little children are under her care.



ANNA AGNES ABBOTT.

#### HELEN INGRAM



HELEN INGRAM.

Is a missionary deaconess in India. She is a native of India, and was born of wealthy parents. Her father was an English barrister, and her mother a Mohammedan princess, both converted under Bishop Tho-

burn. She has given up a beautiful home, with every comfort and luxury, to devote herself to the missionary service, her consecrated parents meeting all the expenses of her work. She has recently visited and studied in the Chicago Training-school. She also visited several other institutions while in America, thus preparing herself thoroughly for her calling. She then returned to India, where as a deaconess, she has become a blessing to her people.

[JOHANNA M. BAUR.

She is a member of the German Deaconess Home in Cincinnati, and was during the last seven years matron of the Branch Hospital, called Union Hospital, in Terre Haute, Ind. She was born on a farm in Michigan and brought up by pious parents. In 1882 she joined the Methodist Episcopal Church in Bay City, Mich., after experiencing a change of heart. After her conversion she felt a desire to become a nurse and thus to relieve human suffering. In August, 1891, while attending the Lakeside Camp-meeting, she listened to an address on the Deaconess Work by Dr. Henry Liebhart, and also made the acquaintance of Sister Louise Golder. As a result, she went to Cincinnati and entered the Deaconess Service. She is happy in her chosen work, and the new hospital building in Terre Haute, Ind., is principally the result of her efforts.



JOHANNA M. BAUR.

In 1897 the German Branch of the Methodist Episcopal Church in the United States organized the Central Deaconess Board, a body having authority over all German Deaconess Institutes. These will be the subject of a special chapter.



## CHAPTER XII.

### DEACONESS HOMES OF GERMAN METHODISTS IN THE UNITED STATES.

THE idea of establishing a Mother House for Deaconesses was frequently advocated in the *Christliche Apologete*, the German organ of the Methodist Episcopal Church of the United States, as well as at Annual Conferences and district meetings. A pattern to copy after was furnished in the happy initiative taken by the Methodists of Germany in the city of Frankfort on the Main. In his travels through Germany in 1878 the author of the present book made himself familiar with the Deaconess Work in that country, and upon his return, after publishing a series of articles relating his experience, he read a paper on the subject before the North Ohio District Meeting of the Central German Conference (1879). Deep interest was aroused, and the Central German Conference, to whose consideration the question was brought in 1881, would probably have been ready at that time to establish a Home if the presiding bishop had not declared that the Deaconess Movement had no future in America and was impracticable and superfluous. Although the Conference was offered a house in Cleveland besides a legacy of \$25,000, and a number of young women had presented themselves for this service, the Conference lost all courage at that time to begin the work.

When, in the year 1888, the Elizabeth Gamble Deaconess Home was established in Cincinnati by Methodists of the English tongue, German Methodists were called upon to assist, and among the first deaconesses who entered the



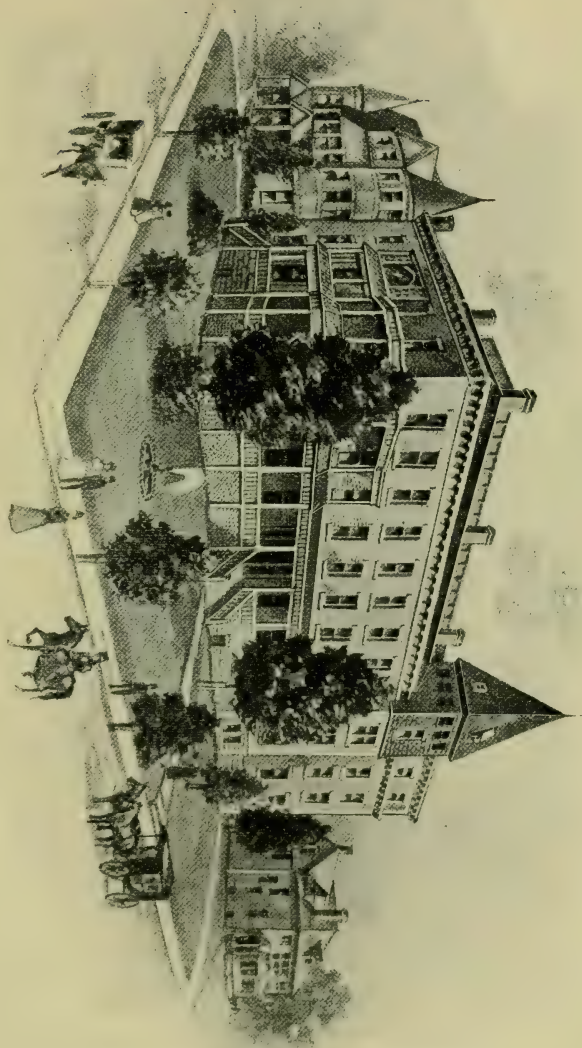
institution was Miss Louise Golder, the present directress of the German Methodist Mother House. In a short time fifteen German deaconesses had been admitted, and in numerous other English-speaking Deaconess Homes in all parts of the country many young women in the German Methodist Church felt themselves called to this blessed work. It was the searching eye of Dr. Henry Liebhart that recognized the importance of an exclusively German Deaconess Movement for German Methodism, and in 1891\* he wrote as follows: "Our mission is fully as significant in every respect as that of our English-speaking brethren. There is but one difference, and it is that we must accomplish it through the medium of the German language, and have regard for the education, views, and character of the German people. For these reasons, with the approval of the Church, German congregations, German schools, German orphanages, and German Conferences have arisen, and the German Epworth League was established. Why not, therefore, have German Deaconess Homes, especially as the Deaconess Movement is to be a lever for home mission work among the Germans? The best capital for an undertaking of this kind is young blood—consecrated Christian young women. This capital we have in our German deaconesses and young women who, for the love of Christ, are willing to perform the most menial Samaritan service for rich and poor, high and low, and this is worth more for the Deaconess Cause than many hundredweight of gold."

The necessity for a German Mother House became more and more apparent to the entire Church, and in St. Paul, Minn., on the 12th of January, 1891, through the liberal donation of a house, the Elizabeth Haas Deaconess Home was established. At the General Conference in Omaha, May, 1892, the German delegates resolved to establish a

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\* *Haus und Herd*, December, 1891.

DEACONESS HOME.      BETHESDA HOSPITAL.      MATERNITY HOSPITAL.  
GERMAN METHODIST MOTHER HOUSE AND BETHESDA HOSPITAL IN CINCINNATI, OHIO.



German Mother House in Chicago as soon as \$25,000 could be secured for that purpose. A committee was appointed for the drafting of a plan, the collection of funds, and the ultimate establishment of the institution. Two months later this committee met in Chicago and put the machinery in motion. Meanwhile a German Deaconess Institute was founded in Chicago, which made good progress, but, unfortunately, did not succeed in raising the stipulated sum of \$25,000. When the German delegates at the General Conference in Cleveland (1896) confronted this problem, they resolved to build the Mother House in Cincinnati, on condition that the first \$25,000 be raised by November, 1896. This was done, and in November, 1897, the Central Deaconess Board, with its newly-constituted members from the Annual Conferences, held its meeting in that city. Meanwhile, in addition to those in St. Paul and Chicago, Deaconess Homes had been established in Brooklyn, N. Y., and Louisville, Ky. As Cincinnati had met the required conditions, the Central Deaconess Board resolved to consider the Cincinnati institution as the Mother House of German Methodism, requiring that future Homes, as far as possible, be affiliated with it as branch houses, and that the other established Deaconess Homes, previously mentioned, be considered "local institutions," having the same relation to the Board as the Mother House itself.

The Central Deaconess Board is composed as follows:

1. Of two members each—a preacher and layman—from each German Annual Conference in the United States;
2. Of one male or female representative of each German Deaconess Home for every fifteen (and a fraction of two-thirds of this number) consecrated deaconesses connected therewith;
3. Of seven members of the Board of Managers of the Mother House, three ministers, and four laymen.

It is the duty of the Central Deaconess Board to make

regulations in conformity with the Discipline of the Methodist Episcopal Church for the reception, dismissal, training, costuming, efficiency, and maintenance of the deaconesses in the Conferences to which they belong, as well as the establishment of a Rest Home and a permanent fund for wornout and retired deaconesses. The management of the property of the different local institutions is left in the hands of the respective local Boards. While the local Boards are independent of the Mother House, they are, like the latter, subject to the laws and regulations of the Central Board. As the Mother House, so each local institution has its own Board of Managers, exercising exclusive control over its property. The Central Board has nothing to do with the question of property, but it manages the fund for the future maintenance of retired deaconesses, to which each institution for ten consecutive years contributes an amount equal to ten dollars for each consecrated deaconess. This fund is to be increased by donations and legacies. By the exceedingly liberal gifts of several friends, it has made a very creditable beginning. The Central Board, up to 1900, met in Cincinnati annually, but it was then determined it should meet biennially at such places as should be designated from time to time. The object of obtaining a uniform administration by means of this Board has been perfectly accomplished. The system is considered the most effective in the United States, and is worthy of imitation. Let us now direct our attention to the institutions under the management of the Central Board.

#### THE MOTHER HOUSE AND BETHESDA HOSPITAL, CINCINNATI, OHIO.

In the year 1894 an aged widow sent a check for \$100 to the editor of the *Christliche Apologete* in Cincinnati as



a first contribution to the erection of a Deaconess Mother House. On New-Year's Day, 1895, Mr. John Kolbe, of Cincinnati, the present treasurer of the Mother House, offered to give \$1,000 for the same purpose, and shortly afterward Mr. F. X. Kreitler,\* a warm friend of the Deaconess Movement, who lives in Pennsylvania, promised to



FRANK X. KREITLER.

give \$5,000 provided \$25,000 should be raised in the course of the year for the Mother House in Cincinnati. These sums were offered spontaneously, and in this act was recognized the Hand of Divine Providence, so that the Central German Conference, which met in 1895 in Cincinnati, after a thorough discussion, passed the following resolution:

“While we rejoice in the success of the Elizabeth Gamble Deaconess Home and give it our fullest confidence, we are nevertheless convinced that our mission among the German people would be much better promoted and our German Churches would interest themselves much more for the Deaconess Cause if we could establish an independent German Deaconess Home. We heartily commend this project to our well-to-do German Methodists.”

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\* This warm-hearted friend of the Deaconess Movement, who became acquainted with it while traveling through Germany, has, since the founding of the Mother House, given a large share of his means for the support of this glorious work.

The Lay Conference, at the same time and place, gave unanimous expression to similar views, and requested its delegates to the next General Conference to exert themselves for the establishment of a German Mother House. The Central German Conference selected a committee with authority to collect funds and establish a Home as soon as circumstances justified such a step. Through their connection with the Elizabeth Gamble Deaconess Home and Christ's Hospital the German Methodist Churches of Cincinnati, Covington, and Newport had acquired a knowledge of and interest in the Deaconess Work, and when several German deaconesses left that institution and a number applied for admission on probation the above-named committee resolved to request the management of the Elizabeth Gamble Deaconess Home to place at their disposal an experienced and capable deaconess to be at the head of the German institution. The Board of Managers complied with this request in the most magnanimous manner, and, in response to a special wish, relinquished Miss Louise Golder to the German committee for that purpose. On February 29, 1896, Miss Golder, with several deaconesses and probationers, took a rented house at Hopkins Park, in the beautiful suburb of Mt. Auburn, and opened the institution which was to enjoy so prosperous a future. It was incorporated under the name of "German Methodist Deaconess Home and Bethesda Hospital." Two years later, in April, 1898, the Board was enabled to purchase the well-appointed private hospital of Dr. T. A. Reamy for \$55,000, and, aided by a liberal donation from this physician, made a payment of \$40,000 on the day of the property's transfer, canceling the entire indebtedness in the spring of 1901. The hospital was formally opened in September, 1898; but the dedication did not take place until the property was free from debt. This occurred with ap-

propriate ceremonies, May 16, 1901. The property lies in Avondale, one of the most charming suburbs of Cincinnati, at the crossing of two of its principal streets, and at an elevation of three hundred feet above the Ohio River. From the windows of the institution one may have a good view of the greater part of the city of Cincinnati, as well as of the romantic Ohio Valley and into the State of Kentucky. The building has fifty-two well-ventilated rooms, two operating-rooms, an elevator, and is heated by steam. Wide verandas inclose three sides of the building, and adjoining is the beautiful Deaconess Home. Some extensive additions and improvements were made, so that the institution now includes an adjacent Maternity Hospital, a steam laundry, and numbers about one hundred rooms. The increased value of the property is estimated at \$100,000. The laundry has been put up in a separate structure, from which the heating, lighting, and hot water for the several buildings are supplied. The immediate surroundings of the hospital are not unlike a beautiful park, and the four edifices at the corners of the crossings have been happily named: Get well; Hope well; Do well; Live well. The first of these has been given to the Bethesda Hospital.

No one has contributed more to the successful development of the inner life of the institution than Miss Louise Golder, the deaconess superintendent. From her earliest youth she was impressed with the desire to become a deaconess and consecrate her life to this incomparable vocation. She came to America in 1877, and took a brief course at the German Wallace College in Berea, O. In 1881, when it seemed that German Methodism would establish a Deaconess Home in Cleveland, she was the first one to apply for admission, and great was her disappointment when the undertaking failed for lack of sufficient appreciation of the movement. Seven years later she en-

tered the newly-established Elizabeth Gamble Deaconess Home in Cincinnati, being the first German deaconess of the Methodist Church in the United States. Here, in connection with Christ's Hospital, she gathered valuable experience as one of the nurse deaconesses, and, after five years of faithful service, was granted leave of absence to carry out her long-cherished wish of acquainting herself with the Deaconess Work in the Fatherland. She visited the institutions at Kaiserswerth, Bielefeld, Stuttgart, Strassburg, Altona, and also spent some time in the two Mother Houses of the Methodist Episcopal Church in Frankfort on the Main and Hamburg. In Berlin, at the Hospital Friedrichshain, she completed a course in nurse-training. After familiarizing herself



MISS LOUISE GOLDER.

with the management of the most prominent German Mother Houses, she returned to the United States, ready to give the full benefit of her experience to the German Mother House of the Methodist Episcopal Church. When we consider that this institution is but six years old, and remember how vigorous and normal has been its growth and how much it has been made to conform to the German pattern, we may well augur for it a great future. If we except the Mary J. Drexel Deaconess Home in Philadelphia, it is probably the most typical German



Mother House in the United States. The number of deaconesses, including probationers, is at present fifty-three, and, besides the hospital and private service, they are actively employed in missionary work in the Churches, in the care of the poor and the sick, and in conducting seven branch houses, including five hospitals, one station, three



REV. W. H. TRAEGER.

kindergartens, two day nurseries, one clinic, and several sewing-schools. It is the intention to establish an Old People's Home, for which a beginning has been made and some means have been provided. The institution, in September, 1900, was provided with a superintendent in the person of Rev. W. H. Traeger, who has a rich experience in the pastorate and who built a hospital in Burlington, Ia.

The Bethesda Society was organized as early as 1896. Its members contribute one dollar or more annually, and the total annual receipts, about \$1,500, in the absence of a greater permanent fund, are expended for the care of the sick in the hospital and in the ministry of the poor. In this manner a larger field of charity is made possible. The branches of the Mother House are as follows: Pulte College Hospital, Cincinnati, O.; Cincinnati Kindergarten and Day Nursery; Union Hospital, Terre Haute, Ind.; Deaconess Home, Milwaukee, Wis.; Deaconess Home and Kindergarten, La Crosse, Wis.; Deaconess Home, Kansas City, Mo.; Station, Pittsburg, Pa.; Deaconess Home and Hospital, Los Angeles, Cal.; Maternity Hospital, Cincinnati, O.

The extraordinary progress and growth of the Mother House in Cincinnati may be gathered from the following figures, representing the annual receipts: First year, \$2,300; second year, \$3,650; third year, \$6,725; fourth year, \$11,500; fifth year, \$16,200; and the sixth year, \$22,400. Including all Branch Homes, the running expenses amounted, in 1902, to over \$45,000. One-third of the entire work is done without compensation.

The deaconesses are instructed in the following course of study: 1. German and English Grammar; 2. Bible History; 3. Church History; 4. History of Methodism; 5. Catechism of the Methodist Episcopal Church—Nast; 6. History of the Deaconess Movement in the Christian Church—Golder; 7. How to Bring Men to Christ—Torry; 8. The Life of Christ; 9. Manual of Nursing—Duemling; 10. Materia Medica; 11. Forty lectures annually from staff of physicians; 12. Course of Bible lectures by the city pastors.

## THE GERMAN DEACONESS INSTITUTE IN CHICAGO.

This Home was founded in May, 1892, by the German Methodist preachers of that city. The first impulse to the work was given by Deaconess Margaretha Dreyer, at that time assistant secretary of the Woman's Foreign Missionary Society, who had prepared herself for her high calling in the Chicago Deaconess Training-school. The institu-



GERMAN DEACONESS INSTITUTE, CHICAGO, ILL.

tion was opened with several deaconesses in a rented house, and Margaretha Dreyer was the first directress. After a few years a question of principle arose between her and the Board of Managers, resulting in the withdrawal of herself and seven of the twelve deaconesses from the institution, and the founding of the "Emanuel Deaconess Home."

The Board of Managers of the Deaconess Institute purchased their own house in May, 1895, and the property, representing a value of \$5,000, is free from debt.

Seven deaconesses are connected with the institution. Two have received their training in the Mother House at Cincinnati. Miss Helena Pape is head deaconess.

THE BETHANY DEACONESS HOME AND HOSPITAL,  
BROOKLYN, N. Y.

This institution was established February, 1893, in the upper story of a house, 1192 Green Avenue, by several preachers of the East German Conference. A deaconess of the Bethany Society in Hamburg, Sophie Nussberger, was placed in charge, and the institution opened with two probationers. The management was in the hands of a Provisional Committee until, in May, 1894, the Bethany Society was established, a constitution adopted, and a Board of Managers appointed. The latter consists



MARTHA BINDER.

of six members of the East German Conference of the Methodist Episcopal Church, of the two presiding elders of this Conference (ex officio), and of six women, who must be members of the Methodist Episcopal Church. This Board fills its own vacancies, subject to the approval of Conference. The society was incorporated in accordance with the laws of the State of New York. When Miss Nussberger withdrew from the superintendence at the expiration of the first year, Martha Binder, who for eight years had been in charge of the Bethany Deaconess Home in Zurich, was chosen head deaconess. She has ever since, with great



fidelity, attended to the duties of her office. Catharine Hartmann, a member of Greene Avenue German Methodist Church, offered to turn over to the Bethesda Society a large three-story dwelling on Green Avenue, representing a value of \$7,000, on condition that she be privileged to use a few rooms for herself until her death. The offer was gratefully accepted. The institution has since had a



BETHANY DEACONESS HOME AND HOSPITAL, BROOKLYN, N. Y.

healthful growth, and the number of deaconesses, including probationers, has been increased to eight. Recently the Board of Managers acquired possession of a large and centrally-located site—100 x 165 feet—and have built a well-appointed hospital and Deaconess Home, and the corner-stone of this beautiful edifice was laid on November 5, 1901, and the dedication of the building took place September 16, 1902. The three-story building can accommodate thirty patients besides the deaconesses of the

Home. It is constructed in the most substantial manner, and furnished with all modern improvements and conveniences. The first floor is mainly taken up by a spacious hall, parlor, reception-room, office, sewing-room, dining hall, kitchen, matron's room, etc. The operating and sterilizing rooms are lighted by large skylights, and furnished with the most complete modern implements of surgery. All the rooms, except those tiled according to law, are laid with solid oak parquet floors, and an elevator will make the removal of patients from one floor to the other very easy. The whole building is heated by hot water pipes, and lighted by gas and electricity. A commodious veranda will be a splendid airing-place for convalescents, and the grounds around the building are made as attractive as possible. The property, situated at the corner of St. Nicholas Avenue and Bleecker Street, has cost \$12,000. Rev. L. Wallon, who has made a close study of the Deaconess Movement in German, is president of the Board of Managers. To his able and wise management and untiring zeal the success of the institution is due to a great extent. Rev. Wallon has also been a member of the Central Deaconess Board since it was organized. His practical grasp of the present needs entitle him to a full share in the healthy development of the Central Board.



REV. L. WALLON.

#### THE DEACONESS HOME AND HOSPITAL IN LOUISVILLE, KENTUCKY,

Received its impulse from Rev. Jacob Rothweiler, D. D., at that time presiding elder of the Louisville Dis-

trict, living in Albany, Ind. He was instrumental in effecting an organization in October, 1895, in which the six German Methodist Churches of the Falls Cities were represented. A beginning was made by two deaconesses undertaking the management of the Homeopathic Hospital. The present property was acquired February 24, 1898, at a cost of \$16,000, and completely paid for



DEACONESS HOME AND HOSPITAL IN LOUISVILLE, KY.

two years later. It is a spacious private residence surrounded by large shade-trees, and the property offers room for a future hospital, the erection of which will be begun as soon as two-thirds of the required sum of \$25,000 has been raised. The hospital has two medical staffs—a homeopathic and an allopathic one—and the president of the Board of Managers is Rev. E. G. Hiller, who is also a member of the Central Deaconess Board. Deaconess Louise Bockstahler was the head deaconess, but, on account

of impaired health, was compelled to resign, and Miss E. A. Borcharding was appointed. There are six deaconesses in the institution, and one of them is parish deaconess. October 1, 1902, Rev. J. F. Severinghaus entered upon his duties as superintendent of the institution. He is able and practical, and has some experience in erecting hospitals and raising funds for institutions. Under his wise management the Home will have a still greater future. Plans for a fine new hospital building have been accepted, and it will be erected as soon as two-thirds of the necessary funds have been raised.



J. F. SEVERINGHAUS.

#### THE ELIZABETH HAAS DEACONESS HOME, IN ST. PAUL, MINNESOTA,

Which was founded in the year 1891 as the first German Deaconess Home in the United States, after an existence of seven years, has unfortunately ceased to exist. The organization, however, has been continued, and it is expected, as soon as possible, to open up a new institution in the heart of the city of St. Paul, probably as a branch of the Mother House.

#### EMANUEL DEACONESS HOME, KANSAS CITY, MO.

The Emanuel Deaconess Society was organized on Thanksgiving-day, 1897, in Chicago, Ill. The five charter members are: Margaretha Dreyer, Mary Kaeser, Martha A. Brose, Elizabeth Kaeser, and Magdalena R. Haefner. The society rented a house on La Salle Street, and Miss Margaretha Dreyer became superintendent of the Home. By invitation of the Deaconess Board of the Western German



Conference of the Methodist Episcopal Church, the five deaconesses of the Home moved to Kansas City, Mo., in November, 1901. A house was rented on West Seventeenth Street, and the deaconesses have since rendered good service in nursing and parish work. The income in the first year was \$829.50. Two of the deaconesses have a nurse-training.

The development and present condition of the German Methodist Deaconess Work affords abundant cause for gratitude, and promises great things for the future. Dr. A. J. Nast, editor of the *Christliche Apologete*, on occasion of the dedication of the Mother House, expressed his conviction that the secret of this healthful progress is to be found in the following reasons: "The *Christliche Apologete*," said he, "from the beginning believed that it must recognize in this branch of women's work in the Church a special sign of Divine Providence for the carrying on of our German work in the new stage of history upon which it has entered. It appeals, in the first place, with particular force to the German mind and German sentiment in contrast with the prevalent ideas of woman's emancipation, which in these times have obtruded themselves upon us in so marked a manner. Two womanly virtues shine out with special luster in the work of the deaconesses: self-sacrificing love for Jesus' sake, and true womanliness. In the second place, the care of the poor and sick by these consecrated women has opened for our German Church a new and effectual door to the hearts of a large number of Germans in our great cities, who, on account of their prejudices, and for other reasons, could have been reached by us only with difficulty. In the third place, German Methodism, thanks be to God! is not lacking in proper material for this blessed activity. There are in our German Methodist Churches, in city and country, hundreds and hundreds of strong, healthy, and consecrated young

women who have the necessary physical, intellectual, and religious endowment to choose this vocation in the service of God and of the Church. Finally, Methodism is especially adapted, by its very spirit and genius, to carry out this work of love with devotion, zeal, and success. The employment of the varied work and talents of the laity, and the large liberty given to women in the advancement of the kingdom of God have, from the beginning, been two leading characteristics by which Methodism differed and distinguished itself from the other denominations. Another distinction lies in its practical character. We believe that the New Testament idea of the female diaconate was destined to reach its complete and diversified realization in no other Church so readily as in the Methodist Church. Her teaching of a personal experience of salvation, attested by the Holy Spirit, her ardent love for sinners, her encouragement of individual labor for the Lord, her capacity of easily adapting herself to the existing conditions of time and place, and her joyful spirit and freedom and sympathy with the common people, present, altogether, the most favorable soil for the vigorous growth of this new and beautiful plant of Christian activity."

The history of the past few years has abundantly demonstrated the truth of these assertions. A warm interest has been awakened in this work, not only in Cincinnati, but in many other places, and it has been constantly on the increase in proportion to the degree in which our preachers and members have become more fully acquainted with it. It is still in its beginning, but this beginning is very promising.

The German Methodist Deaconess Homes belong to one or the other of the following organizations: The Central Deaconess Board of the United States, and the Bethany Society or the Martha-Mary Society of Germany. These

Boards, again, are under the supervision of the bishops, and have annually to report to the Board of Bishops. All the institutions carry the evidence of sound prosperity, and in this country, as well as abroad, they have become a mighty lever in the hands of the Church for the upbuilding of the kingdom. Including Branch and Rest Homes, German Methodism has thirty institutions and Branch Homes in Europe and America. Value of property, \$545,000; deaconesses, including probationers, four hundred.



## CHAPTER XIII.

### THE FEMALE DIACONATE IN THE PROTESTANT EPISCOPAL CHURCH OF AMERICA, AND IN OTHER CHURCHES AND LANDS.

It is not generally known that the Protestant Episcopal Church in the United States, as early as the year 1845, laid the foundation of a Deaconess Home and organized the Sisterhood of "The Holy Communion" in New York. In this they were two years ahead of the Mother Church in England, and, indeed, it was the first step taken in this direction in the United States. Rev. William August Muehlenberg, D. D., an influential clergyman of this Church, came in touch with the Deaconess Cause in Germany, and after his return wrote a pamphlet on "The Institution of Deaconesses in the Evangelical Church." Among other things he said: "Certain Anglican Sisterhoods appear to us like apings; they are not the products of evangelical love, conceived in Protestant sobriety; they have a foreign garment and a foreign flavor. The deaconess is another personality." The institution which Dr. Muehlenberg at that time founded still exists.

The movement received a mighty impulse in 1869, when, at the annual session of the Board of Missions, the following resolution was passed:

*"Resolved,* That a committee be named to report on the important organized work of women in the Church."

A committee, consisting of Revs. J. A. Harris and J. W. Claxton and Mr. William Welsh, reported very favorably at the annual meeting, 1870, on the movement, and requested that the Church recognize the work of the Sister-



hoods and appoint a Board for the same, consisting of bishops, ministers, and laymen. The request was granted, and a committee appointed, consisting of Revs. A. N. Littlejohn, D. D., H. W. Lee, D. D., H. C. Potter, D. D., J. W. Claxton, J. F. Spaulding, and the laymen W. Welsh and George N. Titus. This was an important step with regard to the promotion of woman's work in the Protestant Episcopal Church. By means of this report the attention of the Church was directed to the activity of women; the matter was discussed at all important Church gatherings, and the subject was treated in the religious press. But no decision was reached until the next annual meeting of the Board of Missions. Woman's work now received the sanction of the Church; appeals were made for the propagation and support of the Deaconess Movement, and the organization was placed under the supervision of the bishops. Special sources of revenue were provided for the financial support of the work. Since then the movement has made great progress in the Protestant Episcopal Church, and it controls to-day twenty-seven Sisterhoods and Deaconess Organizations. We will first give a survey of the Sisterhoods, because they are older and more numerously represented than the Deaconess Institutions.

#### 1. SISTERHOODS IN THE PROTESTANT EPISCOPAL CHURCH.

The Sisterhood of the Holy Communion in New York, which takes its name from the congregation with which it was first connected, was, as we have seen, established in 1845 by Dr. Muehlenberg. The organization, however, was not completed until 1852, and in the spring of the following year the Sisters' House was erected next to the church. The house was built by Mr. J. Swift, who emphasized thereby his belief in the necessity of such institutions, though public opinion in the Protestant Church was ad-

verse to them. The Sisters busied themselves with the care of the sick and taught in the parochial school. After occupying the house which was built for them, they opened a dispensary, and this was the beginning of the famous St. Luke's Hospital in New York. Up to 1858 it took all the ministering forces to meet the growing demands of the hospital. In this year the hospital building was enlarged, and the Sisters undertook its exclusive management. In the course of time they engaged in different fields of home mission work, and to-day they are active in the following branches: Care of the congregation, care of the sick, management of Home for the Aged, service of the altar in the Church of the Holy Communion, direction of a Girls' School and an Orphan Asylum for Infants.

The management of the community of Sisters is in the hands of the pastor of the Church of the Holy Communion, Dr. H. Mottet. Next in authority to him is the superioress, who is elected by ballot by the Sisters. Sister Eliza is at present vested with this office. The Sisters are classified into community Sisters and probationers. The latter are obliged to take a course in the Sisters' School of not less than six months. Then they are received into the community of Sisters by ballot. They obligate themselves for three years, but at the end of this time may renew the term. It is a remarkable fact that the rules of the house are taken from those of Flinedner, and are only different in minor points. The community at present numbers thirty Sisters. There are other co-workers who are called Associate Sisters, and whose position is similar to that of the Assistant Sisters in Germany.

The annual income is \$3,000, to which the Sisters themselves, if they have the means, contribute. The value of the property is \$125,000.

The organization known as the Sisterhood of the Good

Shepherd, Baltimore, Md., dates its history back to the year 1856. After varied experiences, it was first organized in 1865, and given the name of "Sisterhood of the Good Shepherd." After a candidate enters the community she has a preparatory course of six months, and, if this is satisfactory, she is received as a probationer. At the end of eighteen months or more she is consecrated. Besides these three classes, the class of Assistant Sisters has been introduced. At the head of the community stands the Sister Superior, who is elected for three years by the Consecrated Sisters. In fact, all the affairs of the institution are discussed by the Sisters, and the Consecrated Sisters have the right to vote. The Sisterhood at first made great numerical progress, but it was overshadowed by several of the later communities, and at present is not very large. Its principal activity is confined to hospital work, teaching in some schools, and the management of several orphan asylums. But they have often undertaken other branches of work, and were at all times ready to do anything in the service of suffering humanity.

Upon a more solid foundation, and therefore with better results, was established the Sisterhood of St. Mary. It belongs to the Diocese of New York, and began its life in 1865. On February 2, 1865, the Feast of the Purification, five Sisters were consecrated to their work by the bishop in St. Michael's Church, New York. They undertook the management of the House of Mercy, and established a Home for children under the name of "Sheltering Arms." This institution dispenses great blessings even to-day; but its management has passed into other hands. In 1866 the Sisters undertook the direction of the St. Barnabas House for two years, and in 1868 founded a boarding-school for girls in Forty-sixth Street, New York, which they called St. Mary's School. One of the principal

institutions which they organized is the St. Mary's Hospital on West Fortieth Street, which was opened in 1870, and continues its blessed usefulness to the present day.

This community has much in common with the order of nuns. Its members at their consecration are obliged to take the threefold vows of poverty, celibacy, and obedience. They are classified into choir sisters, choir novices, younger sisters, and younger novices. No one is admitted who is not a member of the Protestant Episcopal Church. If any one wishes to enter the community she makes a confidential entry with the Sister Superior. If the latter is satisfied, she comes to live for one month in the house. After satisfactory probation she is received as a postulant. In this relation she is kept from four to six months, and then she is introduced as a novice. The probation for a choir novice is three years, and for a novice minor, four years. Each Sister is expected to contribute according to her means to the maintenance fund of the work. The community of Sisters has grown to two hundred members, and the association is one of the largest in the Episcopal Church.

The following fields of labor are covered to-day by the Sisters: Four schools; a House of Mercy for erring girls; St. Agnes House and House of the Holy Redeemer in Inwood on the Hudson; St. Mary's Hospital for Children, New York; Vacation Colony, Norwalk, Conn.; Neyes Memorial Home, Peekskill, N. Y.; Home on the Strand, Great River, Long Island; Trinity Mission, Fulton Street, N. Y.; Children's Home, Memphis, Tenn.; St. Mary's Mission and St. Mary's Home for Children, Chicago; St. Mary's Mission on the Mountain, Sewanee, Tenn. The Sisterhood of St. Mary exercises a great influence upon the development of the Sister communities in the Episcopal Church.



One of the most successful organizations in the Episcopal Church is the Sisterhood of the Good Shepherd, New York, which was established in 1869 in St. Ann's Church with three Sisters. In a short time more than a dozen Sisters were gathered together for works of mercy. Members of this organization entered at once into full activity. They undertook the direction of St. Barnabas House—a refuge for deserted girls and women in New York, with which is connected a day-nursery and kindergarten. They were, besides, active in the care of the poor and sick, visiting the patients at Bellevue Hospital and the inmates of the city's charitable institutions on Ward's Island. Later they undertook the management of the "Buttercup" House of Rest, at Philadelphia, where poor girls may spend their vacation without cost or at a nominal compensation. Unlike other Sisterhoods, these Sisters are divided into five classes. First come the Consecrated Sisters, and next the probationers. Then come the Assisting Sisters, who, although they remain at home, with their families, devote a certain portion of their time to the work. The Sisters of the fourth class carry the denomination of visitors. They have the object in view of becoming probationers at some time. After a visitor has served six months, she may be received as a probationer. In the fifth class we find the helpers. They are such as would like to be Sisters, but who, for some reason or another, can not enter the institution, but are seeking to support the work according to the best of their ability. The rule, which frequently obtains, that the Sisters support the work financially, does not count with these, for they are given \$150 each per year for incidental expenses.

This Sisterhood has an eventful career behind it of thirty years. But its numbers have much decreased within recent years, because many of the Sisters have entered

Deaconess Homes. It is possible that the organization will disintegrate altogether.

As we have presented in this delineation the different types of the organization, we will now briefly touch upon the history of the other Sisterhoods, in order to get a cursory view of the movement in the Protestant Episcopal Church.

The Sisterhood of St. John, Washington, D. C., was established in 1867 by Rev. J. V. Lewis. Appointments and organization are similar to those of the Sisters of the Good Shepherd, Baltimore, Md. The object, too, is the same as that covered by this community.

The Sisterhood of St. John the Baptist, New York, was established in 1881 as an independent branch of the institution founded in Clewer, England, 1851. Dr. Mortimer is at the head of the organization. The Mother House is located at 233 East Seventeenth Street, New York. The Sisters are active in the following branches of industry: In New York, Handiwork School for Girls; St. John's Boarding-school; St. Andrew's Hospital for infirm women; City Mission on the East Side among the German population; School for Girls in connection with Holy Cross Church; St. Anne Summer Home for women and children; Rescue Home, St. Michael, Mamaroneck, N. Y.; Christ Home for Children, South Amboy, N. J.; and an Industrial School, Morristown, N. J.

The Sisterhood of All Saints, Baltimore, Md., was established as an order in 1851, in London, through the agency of Rev. W. Upton Richards. The order was transplanted to America in 1891, and the Mother House opened at 801 North Eutaw Street. In Baltimore the Sisters have engaged in the following field of labor: Sewing-school; All Saints' Home for Children; Children's Country Home, near Baltimore; St. Catharine's Mission for the colored. In

Philadelphia: Congregational nursing in St. Clement Church; Home on the seaboard, Point Pleasant, N. J.; Mission House, Germantown, Pa.; Boarding-school, Orange Valley, N. J.; and in Annapolis, a Mission House for the relief of the poor. In closest affiliation with these Sisters are those of St. Mary and All Saints, who have their Mother House at 409 West Biddle Street, Baltimore. They are exclusively Negresses, whose mission it is to work among the Negro population. They teach in the colored schools, and perform congregational work in connection with the Mt. Golgotha Chapel.

Rev. J. M. Neale founded, in 1852, at East Grinstead, England, the Sisterhood of St. Margaret. In 1873 the Mother House was transferred to 17 Louisburg Square, Boston. The Sisters direct two hospitals; a Girls' School for Handiwork; and a Home for Orphan Girls, in Brighton, Mass. They are engaged in congregational nursing in the Churches of St. John and St. Augustine, especially among the Negroes. They also preside over the following institutions: Children's Hospital, Boston; St. Barnabas Hospital, Newark, N. J.; St. Mark's Home, Philadelphia; St. Michael's Home for crippled Negro children, Philadelphia; Home for Incurables, Montreal, Canada; and attend to congregational services in the churches of St. Mark, Philadelphia, St. Philip and St. John, Newark, N. J.

The Sisterhood of the Holy Childhood of Jesus was established in 1882 by Rev. C. C. Grafton. Its Mother House is in Providence, R. I. The Sisters are principally active in congregational and city mission-work. Not infrequently they accompany an evangelist and assist him in his labors. At the Mother House they make altar vestments, and the institution is always open to Assisting Sisters and others who need rest. Their work bears a spiritual character; its purpose is to cultivate the inner

life and strengthen the faith. The bishop of the diocese in which the Sisters are active is their superior. They are active in different congregational services, and superintend a House of Rest in Tiverton, R. I. In Fond du Lac, Wis., they direct a Mission House, and they carry on a mission among the Indians in the Oneida Reservation, Wisconsin.

In contrast to the working of this Sisterhood is that of the Sisters of St. John the Evangelist. The Mother House is in Brooklyn, N. Y., and the Sisters provide for a school for handiwork, an orphan asylum, Home for the Aged, and superintend St. John's Hospital. In the summer they generally direct several vacation colonies.

A small Sisterhood is under the supervision of the Bishop of Albany, N. Y. It bears the name of "Sisters of the Holy Child Jesus." Its mission is the nursing and training of children. In the congregation worshipping at the cathedral and St. Peter's Church, Albany, they conduct the St. Agnes School and look after the congregational service in connection with St. Paul's Church, Troy, N. Y. They also conduct the Children's Hospital and St. Margaret Orphan Asylum in Albany; the Summer Home and Industrial School of the St. Christiana Institution, Saratoga, N. Y., and the Orphan Asylum of the Holy Redeemer at Cooperstown.

A Sisterhood was founded January, 1856, in Baltimore, under the name of "Sisters of the Good Shepherd." Its principal location was in Baltimore up to 1872, when it was transferred to St. Louis, Mo. In the beginning the Sisters undertook the management of St. Andrew's Hospital, and at the same time taught in a private school, as well as in two parish schools, which were connected with St. Luke's Church, Baltimore. Later, they established the Orphan Asylum of "The Good Shepherd" in Louisville, Ky. In St. Louis they superintended a short time the



Episcopal Orphan Asylum, and for twenty-seven years managed St. Luke's Hospital as well as a Boarding-school for Girls of social rank. The Sisterhood within recent years has diminished by deaths and withdrawals, and at present there are left only seven community Sisters.

The Sisters of Bethany are under the supervision of the Bishop of Louisiana, and manage the Children's Home, 609 Jackson Street, New Orleans, La.

The Community of All the Angels, a Sisterhood established in 1895, does city missionary work in Springfield, Ill. The Order of the Holy Resurrection was founded in 1891. The Sisters have opened an institution for women who are in need of rest and spiritual comfort. They also manage Trinity Home, a Rescue Home, and an Industrial School for Girls. All these institutions are in St. Augustine, Fla. A very young Sisterhood is the Society of the Apparition of Jesus, which was founded in the year 1897 in Washington, D. C. The object of the Sisterhood is to live and to work for the honor of the Lord, to educate and protect the youth, and to assist such women as are in need of help. The Sisters also practice other works of mercy.

The Sisterhood of the Annunciation of Christ was founded as an order, and in February, 1893, incorporated according to the laws of the State of New York. The Mother House is located in West One Hundred and Fifty-second Street, New York. Incurable and crippled girls from four to fourteen years are received into the institution. The Sisters also conduct a vacation colony and St. Elizabeth House in Riverbank, Conn.

The St. Monica Sisterhood is an association of widows. They pray for the restoration of the Church to its apostolical purity and strength. They also labor for the appointment of the widows' service as it existed in the Apos-

tolie Church. The supervision is in the hands of the Bishop of Springfield. The Association of the Transfiguration was established by Rev. Paul Matthews in 1898, at Cincinnati, O. Its Mother House is at 1711 Freeman Avenue. Here there are working-rooms for men and women. The Sisters conduct a kindergarten, several sewing-schools at St. Luke's Church and St. Anne's Home for Aged Women at Glendale, O.

In 1870 a Sisterhood was founded in London under the name of Sisters of the Church. This association, a few years later, was transplanted to the United States. Their number is small. They conduct a school in New York, and sew clothes which they sell to poor people for a trifling sum. Another Sisterhood, which was altogether fashioned after the Catholic Sisters, is the Sisterhood of St. Joseph of Nazareth. Its object is to deepen the religious knowledge of its members, to cultivate the communion of saints, and exercise Christian works of charity. The Sisters are in charge of the St. Martha School, in Bronxville, N. Y. Here is also their Mother House.

A middle position between a Sisterhood and a school for deaconesses is occupied by the Bishop Potter Memorial House, in Philadelphia. The aim is to combine the advantages of both organizations. When, at the close of the fifties, the Deaconess Movement began in the Episcopal Church, Bishop Potter conferred with the clergy of his Church in Philadelphia (1857-58) to devise ways and means for the better service and care of the poor. No practical results, however, came from these conferences. But at this time, in one of the suburbs, a number of people gathered regularly in the Sunday-school rooms of the church, and held sewing socials as well as meetings of different kinds. The bishop, who presided, encouraged this missionary activity to the best of his ability, and soon this

place became the center of a very successful and extended city mission work. It was now planned to erect a house for the training of workers to this vocation, but before a beginning could be made, Bishop Potter died. His successor carried out the idea, and gave the institution the name of "Bishop Potter Memorial House." Mrs. Jackson, widow of Rev. W. Jackson, Louisville, Ky., was selected as the matron. The Sisters do not take vows nor wear a special habit, but simply a badge. There are three classes in the Sisterhood: Consecrated Sisters, probationers, and Helping Sisters. The Consecrated Sisters are principally active in congregational and city mission work, and are generally under the supervision of a clergyman. Wherever several Sisters are active they live together in one house.

Similarly organized is the Martha Sisterhood, Louisville, Ky. Its aim is to combine the advantages of Sisterhoods and Deaconess Institutions. It was founded in 1875, but to-day has only five Sisters. They are in charge of the Children's Home of the Good Shepherd and an institution for little children in Louisville, Ky. They are also active in city mission work.

## 2. DEACONESS WORK IN THE PROTESTANT EPISCOPAL CHURCH.

Deaconess Organization in the Diocese of Maryland.—In 1855 two young women of St. Andrew's congregation, Baltimore, Md., declared themselves willing to give their whole time and strength to the service and nursing of the poor, and a room in the parish house was fitted up for their use. The congregation next acquired a piece of property, and, under the supervision of the bishop, opened St. Andrew's Hospital. The object of the organization is to take care of the sick and poor, and to engage in the instruction of youth. The community is divided into three

classes: Associate Sisters, probationers, and Assisting Sisters. It stands to reason that the number of Sisters is continually subject to many fluctuations.

Several years after the founding of this organization, Rev. R. H. Wilmer, of Mobile, Ala., following the same example, established (1864) the Deaconess Association of the Diocese of Alabama. There were first three women, who obligated themselves, under the direction of the bishop, to perform works of mercy. They undertook the management of an Orphan Asylum and a Shelter House for Girls. But the Orphan Asylum grew so rapidly that they were obliged to abandon the Shelter House. Their branches of industry to-day are the following: Several schools and hospitals, an Orphan Asylum, a Widows' Home, and a Rescue Mission. The organization is under the supervision of the bishop. Rev. G. C. Tucker is the rector, and Sister Harriet the superioress. The community is organized very similarly to the preceding one, and in its appointments is an exact copy. The number of Sisters is seven.

A few years later (1872) the Deaconess Organization of the Diocese of Long Island was founded by Bishop A. N. Littlejohn. Their branches of industry are congregational, and especially the care of the sick in Brooklyn. The Sisters gather and distribute alms, manage an Employment Information Bureau, instruct children, and prepare candidates for baptism and children for confirmation.

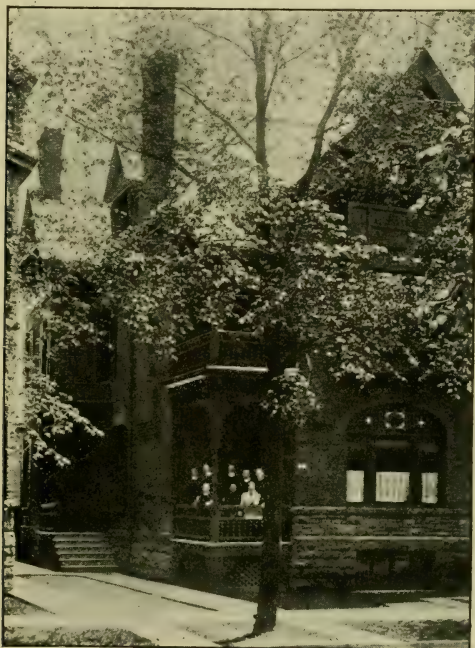
The canon, referring to the deaconess matter, which was adopted by the General Convention of the Protestant Episcopal Church in the United States, 1889, prescribes that no one shall be consecrated as deaconess who has not received the necessary technical and religious training. As the Episcopal Church has no Mother Houses according to German conceptions, Bishop H. C. Potter established, Oc-



tober, 1890, in New York, a "Training-school for Deaconesses." The institution was placed under the supervision of Dr. W. R. Huntington, rector of Grace Church, and received the name of "Grace School for Deaconesses." The instruction of the Sisters is in the hands of Dr. McKim, assisted by a staff of ten teachers. Its success was so surprisingly pronounced that the leaders in the enterprise resolved to place it under the direct supervision of the bishop and incorporate it under the name of "The New York Training-school for Deaconesses." It is not a Deaconess Institution, but a training-school. The course of instruction embraces branches which are usually taught in the female seminaries of the Church. Instruction is also given the pupils in the female diaconate, and for three months in the year they receive directions in practical mission work. The plan of studies embraces the following branches: The Old Testament, Life of Christ, Life of the Apostle Paul, Christian Doctrine, Church History, Liturgy, History of Missions, Hygiene, Science of Teaching, nursing, and parish work. The course embraces two years. Matriculants must have passed their eighteenth year, and during their stay in the institution pay an annual fee of \$200. Those who live in New York may keep their lodgings at home and pay \$60 tuition per year. After finishing their course, pupils receive a diploma, and they now may join any Sisterhood or Deaconess Order in the Church; or, if they prefer, they may labor independently, but under the direction of the bishop. This training-school has rounded out the education of fifty-four pupils within the past ten years. The annual receipts and expenditures amount to \$5,000.

The Deaconess Institute and Training-school in Toronto is the only institution of the kind established by the Episcopal Church in Canada. The Deaconess Cause in

Canada is, in fact, still in its infancy. Besides this institute, there are in the entire Dominion but two more organizations, both of recent origin. These are the Methodist Deaconess Home and the Deaconess Training-school of the Presbyterian Church—both in Toronto. The In-



DEACONESS HOME AND TRAINING-SCHOOL, TORONTO

stitute of the Episcopal Church, a picture of which we present, has sixteen consecrated deaconesses and five probationers. It is situated on Isabella Street, and Miss F. Cross is the superioress. The deaconesses are active in numerous fields of labor.

The Deaconess Cause in Australia.—In 1891 a Deacon-

ess Institute was founded in Sidney under the supervision of Rev. M. Archdall. Some years previously, resolutions had been adopted by the Diocesan Synod of Australia in favor of Deaconess Work. The Kaiserswerth Institution was known, and served as a pattern to the Synod; but the rules and regulations were nevertheless borrowed, for the greater part, from the Mother Church in England. The institution is therefore to be called, rather, a training-school than a Mother House, and the most exacting stress is laid upon the thorough training of the Sisters. Christian education is the principal duty of the deaconesses. In connection with the institution is a Home for poor women of the better classes, a Children's Home, and a Girls' School. A second institution was opened by Bishop Goe in Melbourne. It has a Board of Managers, with the bishop at the head. The time of probation for the Sisters is two years. They receive a thorough instruction and undergo two examinations. In connection with the institute a House of Mercy and Children's Home were erected, and, in addition to congregational service, the Sisters are busy in the nursing of the poor and sick.

New Zealand.—Here Bishop Julius established an institution in 1894, and its first superioress received her training in the West London Deaconess Home. The work, although still young, is in a flourishing condition.

Tasmania.—Several years ago the foundation for an institution here was laid by Bishop Montgomery. A building has not yet been erected, but a number of Sisters are engaged in the work.

India.—The first Deaconess Institute of the Protestant Episcopal Church in India was established in 1896 by Bishop Matthew in Lahore. The first Sisters came from England, and the intention is to erect a great institution in which the mission workers for India may be trained. As the

women of India can only be reached through women, it is evident that such an institution has a particularly high and important mission to fill in this country. The Bishop of Lucknow is engaged with the grave question whether consecrated deaconesses are not to be allowed to administer baptism to the female converts. The number of Sisters is still small, but it is the first institution in which native Christian women were consecrated as deaconesses. It is believed that the deaconess question will be an important factor in the Christian propaganda of India.

South Africa.—While the Episcopal Church has not as yet established an institution in Africa, there are several deaconesses employed in the mission, and it is expected that in the near future a Deaconess Institute will be erected for the training of mission Sisters and nurses.

After treating in separate chapters of the German institutions in the United States, and the houses and Sisterhoods of the Episcopal and the Methodist Episcopal Churches, there remains for us to mention several institutions in various other Churches which have been developed so far in a normal and, in part, rapid manner.

#### THE AMERICAN CONGREGATIONAL DEACONESS ASSOCIATION.

At the annual meeting of the Illinois State Association of Congregational Churches, held at Oak Park, May 21-24, 1900, on the suggestion of the Hon. T. C. MacMillan, retiring moderator, a committee was appointed to carefully consider and report at the next annual meeting on the wisdom and best methods for the efficient training and housing of young women for all lines of work open in city and country as aids to pastors, as nurses, visitors, Bible-readers, etc. This committee consisted of the Revs. G. H. Wilson, DeKalb; B. M. Southgate, Pana; G. H. Bird,



South Chicago; A. H. Armstrong and W. B. Thorp, Chicago. At the annual meeting of the Illinois State Association at Galesburg, May 20-23, 1901, this committee, through Rev. George H. Wilson, reported, and advised that the Hon. T. C. MacMillan, Professor William D. Mackenzie, of Chicago, and Rev. William Anderson, of Dover, be added thereto; that steps be taken to inaugurate a plan for carrying into effect as rapidly as practicable the resolution of the previous year relative to the training and use of deaconesses.

This recommendation was heartily accepted, and the committee thus increased was instructed to act for the Association. At once there was proffered the committee a property at Dover, Ill., for such uses as could be made of it in connection with this work. This consisted of a three-story brick building in the center of two and a half acres of land, well shaded and beautiful for situation. To accept this offer it was necessary to incorporate.

The American Congregational Deaconess Association was incorporated under charter from the State of Illinois, and Mr. John K. Allen, of Chicago, was elected its treasurer. The Deaconess Association invited Miss M. Emerett Coleman to the superintendency of this work. The Chicago Theological Seminary proffered co-operation, and a strong group of able instructors constitutes the Faculty of the training-school. The Chicago Commons furnishes an opportunity for industrial training. The three-story house situated at 513 Washington Boulevard has been rented for use as the Deaconess-training Home.

Students for the Deaconess Work will be sent from this Training Home into fields for practical work afforded by Churches and missions in the city.

The Dover Home is to be fitted up for such philanthropic uses as the work may develop. To devise means

to raise money to carry on this work a conference of the Deaconess Association and President J. H. George, with several business men of Chicago, was held in Chicago, September 23, 1901. It was decided that an effort be made at once to raise the sum of five thousand dollars to insure the work for one year. In an appeal to the Church we read as follows:

The congested districts in the cities; the destitute portions of the towns; the unchurched masses in the mining and other labor centers; the scattered populations of sparsely-settled portions of the State and country; the innumerable homes practically closed to all but the mother love of some sister of the Christ, where the already overburdened wife of many a pastor can not go except to sacrifice children and home; the need of helpers made competent by training, felt in Churches, with the common problems of town and country upon them,—these all accentuate the call to enter, in the Master's name, this now open door. The women whose characters, conditions, and consecration qualify them for such high service, and urge them to it, need a training of heart, head, hands, that will give the ability of discipline to the ardor of discipleship. To afford the opportunity for that training, and to provide wise workers for this manifold service in these varied fields, is a call we dare no longer disregard. The building at Dover, in the midst of its spacious grounds and surrounded by a prosperous farming country where Congregationalism is strong, stands ready for use as orphanage, Rest Home, fresh-air center, or in any other way in which the expanding work may call for a country establishment.

The chairman of the State Association's committee is Rev. George H. Wilson, of DeKalb. The treasurer is Mr. John K. Allen, of Chicago. Miss M. E. Coleman, superintendent.

## THE DEACONESS ORGANIZATION IN THE UNITED BRETHREN CHURCH.

The Deaconess Movement in this Church is still in its infancy. Bishop G. M. Mathews deserves the credit of having called the attention of the Church to this department of Christian work. In an article on "The Order of Deaconesses," which he wrote for the January number of the *Quarterly Review* in 1901, he says: "There may be difference of opinion in the minds of many of our best Christian workers as to the desirability of establishing the Order of Deaconesses in our Church by official action at the approaching General Conference; but surely there is great unanimity of conviction among us that the wide resources and varied gifts of our Christian women should be more generally recognized and utilized in a service which shall increase the working force of the Church. The matter of establishing Deaconess Homes and arranging for lectures and practical training to educate deaconesses for their work, as well as providing for their financial support, involves serious problems for careful and judicious consideration. That some new agency like this should be introduced into the practical working forces of our Church seems evident to all who have studied the growing needs of the Church and the changed condition of our social life. It may not be best to establish the Order of Deaconesses, or call it by that name. But some similar movement will likely engage the attention of the next General Conference and find crystallization in some wise enactment by which the consecrated service of the minds, hearts, and hands of the daughters of the Church shall be used to advance the kingdom of God, and add to the Church's equipment for the humanitarian work and spiritual achievements of this new century."

From all parts of the country Bishop Mathews received favorable responses, and Bishop J. S. Mills deserves the credit of having put the subject in practical form. He, in conjunction with Bishop Mathews, brought the matter to the attention of the General Conference (May, 1901), and, after an interesting and enthusiastic discussion, the following was adopted and incorporated in the Discipline of the Church:

“CHAPTER VIII.—DEACONESSSES.

“SECTION I.—DEACONESSSES IN LOCAL CHURCHES.

“1. When any Sister of suitable age, health, ability, culture, and piety wishes to become a deaconess, she shall receive a recommendation to the Quarterly Conference from the class where she holds her membership. If, after examination by the presiding elder, or a committee appointed by him, she is approved by the Quarterly Conference, she shall receive license to perform the duties of a deaconess in the local Church, said license subject to annual renewal.

“2. Her duties shall be to teach in the Sunday-school, the kindergarten, the Young People’s Christian Union, and in the houses of the people such religious and otherwise useful knowledge as may be needed; to visit from house to house, reading, singing, teaching, exhorting, or comforting the people, as the case may require; to nurse, or otherwise minister to the sick and needy; to solicit funds or supplies, and distribute the same; all under the direction of the pastor, to whom she shall report as often as he may desire.

“3. A uniform costume shall be selected by a committee appointed by the bishops, to distinguish and protect her.

“4. The Deaconess Work is a high and holy calling for sacrificial service. Each local Church must provide for any necessary expense attending this work, always, however,



encouraging those who enter upon this service to do so for the love of Christ and humanity.

"5. No one shall be required to make a perpetual vow in this work, but any one may retire from this office at pleasure, after giving the pastor the proper notice.

"6. The deaconess shall be a member of the Quarterly Conference where she serves, and shall be responsible to it for her moral and official character.

"7. If the deaconess is deficient in any of the common-school studies, she must pass examination in these, along with the following course of study. The presiding elder and pastor shall conduct the examination in writing annually, or on part of the course quarterly, as the candidate may desire:

"Course of Study.—First Year—The English Bible. Synthetic Bible Studies—Gray. With Christ in the School of Prayer—Murray. Life of Christ—Stalker. United Brethren Handbook—Shuey. United Brethren Discipline. Deaconesses—Wheeler.

Books to be Read—Primer of Psychology—Ladd. History of the United Brethren Church—Berger. Revivals—Torrey. Seven Laws of Teaching—Gregory.

"Second Year—The English Bible. Outline Bible Studies—Dunning. Revised Normal Lessons—Hurlbut. Christian Character—Kilpatrick. Theology—Weaver. Life of St. Paul—Stalker. Social Law of Service—Ely.

"Books to be Read.—The Tongue of Fire—Arthur. The Christian's Secret of a Happy Life—Smith. Bible Geography—Hurlbut. Manual of Nursing—Weeks.

"The deaconess desirous to become a nurse should take the course of training for that purpose in a school connected with a good hospital.

"8. On the completion of the course of study, and two years' practical work under the direction of a pastor, or an

equivalent course in an approved training-school, or literary school providing such courses, the deaconess shall be consecrated to this service by a bishop or presiding elder, and receive a permanent license.

“Consecration of Deaconess—Singing, ‘Must Jesus bear the cross alone?’ Scripture reading. (Matt. xxv.) Singing, ‘It may not be on the mountain height.’ Invocation. Address. Prayer of consecration. Singing, ‘Take my life, and let it be.’

#### “SECTION II.—DEACONESS HOMES.

“When a majority of the pastors of our Church in a city or Conference wish to establish a Deaconess Home, they must first submit their plans to the Board of Bishops, at one of its annual meetings; and if the matter is approved by this Board, it shall prepare rules and regulations according to which a Deaconess Home shall be founded and managed.”

The General Conference appointed a committee to designate a costume, and in July, 1901, the committee reported that the costume should be simple and serviceable, allowing place for individual taste, conforming to ordinary styles of dress, yet sufficiently uniform to constitute a costume and give necessary protection to the wearer when engaged in mission and evangelistic work. The distinctive features are the color, gray, and the bonnet with white ties. It was thought best not to adopt a particular style of dress; only recommend that plainness be observed. The gray is to be a medium shade, that produced by the mixture of half black and half drab. The nurse's costume is gray-and-white striped gingham, with white apron, tie, and cap.

The first deaconesses in the United Brethren Church were employed in Colorado Springs and in Denver, Col. Quite a number of young women began at once, after the

action of General Conference, to pursue the course of study prescribed in the Discipline. The next step will be to organize Homes and hospitals in different parts of the country.

DEACONESS HOME AND HOSPITALS OF THE REFORMED  
CHURCH (ENGLISH-SPEAKING) OF THE UNITED  
STATES.

The first English Deaconess Institute of this denomination in the United States was established by a few of its members at Alliance, O. A constitution was adopted, entirely in accordance with the rules of the Mother Houses in Germany, and an incorporation was secured in accordance with the laws of the State of Ohio. In the middle of the '90's a suitable house was purchased for \$10,000, which was appointed as a Deaconess Institute and Hospital. The institute was opened for hospital purposes in January, 1899. Besides this institution, the Reformed Church has a flourishing German Deaconess Home in Cleveland, O., of which we have already given report.

DEACONESS WORK IN THE BAPTIST CHURCH.

The first attempt in this Church to found an institution was made in 1894, in New-York. The Second German Baptist Church and the Amity Church (English-speaking) established in the month of June of that year "The Baptist Deaconess Society of the City of New York." The Home was opened in November, 1895, in the Amity Building, 312 West Fifty-fourth Street, with four deaconesses. Since then the institution has been enlarged, and at present has sufficient accommodation. Besides the superintendent and a teacher, there are seven consecrated deaconesses and five probationers in the Home. The first deaconess was ordained, after a full course of study, in

November, 1897. The society follows up the ordinary branches of work: nursing of the sick, parish work, and one of the deaconesses is in the employ of the Rescue Society. A Church receiving their services pays \$300 a year.



BAPTIST DEACONESS HOME, NEW YORK CITY.

The training of the deaconesses takes in a period of two years, but as there is no hospital connected with the institution, the nurses receive their practical equipment at one of the city hospitals. Their costume is like that of the deaconesses of the Methodist Episcopal Church, with this dif-



ference, that the color used is dark-blue instead of black, and they wear their white ties on their collars instead of on their bonnets. Like their comrades in Europe, the deaconesses are called Sister Johanna, or Sister Elizabeth, as the name may be. The Board of Managers, consisting exclusively of women, is assisted by a Consulting Committee of men. Pastors of both congregations who founded the institution and have since cared for its support, are the spiritual directors of the community, and the probationers are trained under their special supervision. In the same building with the Home is the Amity Theological School, an undenominational school for Christian workers, men and women. The deaconess students take their Bible study in this school, receiving, in the Home, lessons on the history and methods of Deaconess Work. From all appearances, the Baptist denomination is recognizing the importance of the female diaconate more and more each year, and if this aggressive body ever takes the proper view of the matter, there will soon be flourishing, numerous, and prosperous institutions in all parts of the country.

#### THE METHODIST DEACONESS HOME IN TORONTO, CANADA.

Methodism in Toronto has recognized the value of the Deaconess Work, and the founding of a Home has often been the subject of discussion. After the matter had been carefully considered by a Conference Committee, it was resolved to found a Home, and on May 28, 1894, the institution was opened by the head deaconess, Miss Alice Thompson. A deaconess from Chicago and a Sister on probation constituted the first family. However, at the close of the year the number had increased to six. Instruction was given by clergymen, university professors, and resident physicians. The first Home was organized in rented quarters. When, at the end of three years, more room was needed, a wealthy family donated a lot in a beautiful part

of the city, on which a building, answering the purpose, was erected. In August, 1896, Miss Thompson retired, and Miss E. Jane Scott took her place. She had been trained for her calling at the Chicago Training-school, and had been employed for seven years in that city in Deaconess Work. Under her effective management the work grew rapidly and the number of deaconesses increased. The training-school which has been added is also progressing rapidly. Seventy pupils have been instructed in the train-



DEACONESS HOME IN TORONTO, CANADA.

ing-school, most of whom have entered the Home. One of them is employed in the foreign mission-field; others are teaching, nursing, and performing general Deaconess Work. A year ago a house in White Bay, on Lake Ontario, was donated. More than one hundred children of poor parents were given an outing here for two weeks. The intention is to enlarge this department of the work. Two of the deaconesses are residing in the Fred Victor Mission, in a disreputable part of the city. Two other deaconesses are conducting a midnight mission. That there is an urgent need

for this class of laborers, especially in the large cities, everybody knows. But in the capacity of a parish deaconess she will be more like the deaconess of the early Church than in any other.

Miss E. Jane Scott, the head deaconess, was born and brought up in Baltimore. In 1890 she entered the training-school in Chicago, and two years later, during the session of the Rock River Conference, she was ordained. Then she was employed for several years in the slums of



MISS E. JANE SCOTT.

the metropolis, and, as a result of her work, a church was built, and the membership increased, largely through her instrumentality. Then came the call which brought her to Toronto and placed her in charge of the work there. Her faithfulness, her untiring activity, business ability, and great enthusiasm for the work, have placed the Deaconess Movement

on a firm foundation in Canada. Her thorough consecration, unselfishness, and sound common sense make her fitted pre-eminently to stand at the head of a body of young women. Her wisdom in directing their energies and loving thoughtfulness for their personal welfare, and, above all, her pure, Christian example, make her beloved and revered by all.

## THE DEACONESS CAUSE IN THE METHODIST EPISCOPAL CHURCH, SOUTH.

The Fourteenth General Conference of the Methodist Episcopal Church, South, at its session in May, 1902, in Dallas, Tex., established the office of deaconess in that denomination. The law, as adopted and incorporated in the Discipline, provides that the Woman's Home Mission Board shall prescribe a course of training for candidates for Deaconess Work, and shall pass upon the applications of those persons recommended by Quarterly Conference for appointment to a training-school, and shall have power to reject a candidate at any time during or at the end of a course of training, if she be found unsuited to the work. The Board, or the Executive Committee thereof, shall, upon application, recommend deaconesses to Mission Boards, preachers in charge, societies, or other Church agencies wishing to employ them. When a deaconess is thus employed, she shall make reports to the Quarterly Conference of the charge in which she labors, and be, so far as is practicable, under the direction of the preacher in charge. When removing from the bounds of one pastoral charge to another, she shall carry a certificate of official standing. She shall also make annual reports to the Woman's Board of Home Missions. Her certificate must be renewed annually. A candidate for Deaconess Work must be at least twenty-three years of age, a single woman or a widow. She must be a member of the Methodist Episcopal Church, South, in good standing, and must have shown a fitness for this work by active service in some line of Christian work. She must have a good common school education, and a certificate of good health from a reputable physician. Her application for admission to the training-school must be indorsed by the Quarterly Conference and



the preacher in charge of the Church of which she is a member. She must pass a satisfactory examination before the proper committee of the Woman's Board of Home Missions, both as to her educational and religious qualifications, before she can be placed in the training-school. She must give two years of probationary service and study the course prescribed by the Board, after which she must have the recommendation of the superintendent of the school. In exceptional cases, when other requirements are met and the course in the training-school is not deemed necessary, she may be nominated by the preacher in charge, and elected to the office of deaconess by the Quarterly Conference, without attending the training-school. The duties of the deaconess are to minister to the poor, care for the sick, provide for the orphan, comfort the sorrowing, seek the wandering and sinful, and do any religious or teaching work to which she may be assigned by the preacher in charge employing her in the home or foreign field, and, relinquishing all other pursuits, devote herself to these or other forms of Christian work to which she may be found adapted. No vows shall be required of any deaconess; nevertheless, it is expected that those who seek admission to the training-school, or who apply for a certificate from the Quarterly Conference, will have considered carefully the steps they are taking, and, feeling themselves called of God to do this work, will enter upon it with the purpose of devoting themselves wholly to it. A deaconess shall, however, be at liberty to retire from the work after three months' notice to the Woman's Home Mission Board, and will be subject to a revoking of her certificate and dismissal if found unsuited to the work. While engaged in active service, she shall be entitled to such support as the Woman's Home Mission Board shall stipulate, and if, after a long term of service, she shall be disqualified by sickness or old

age, she shall be cared for in a Deaconess Home hereinafter provided for. A deaconess, not employed by any of the above Church agencies, shall be under the direct control of the Woman's Home Mission Board. A report of the work of each deaconess, with a certificate of character and standing, shall be sent annually to the Woman's Home Mission Board by the agency employing her, together with her personal report. The Woman's Home Mission Board is authorized to provide a Home where unemployed deaconesses may temporarily reside and be instructed, and where the aged or sick may be permanently cared for, and such other institutions as will not be in conflict with other provisions of section 4, chapter xi, of Discipline of 1898.



## CHAPTER XIV.

### MISSION AND AIM OF THE FEMALE DIACONATE IN THE UNITED STATES.

WE have passed the threshold of the twentieth century, and behind us lies the most magnificent period witnessed in the world's history. In epoch-making it was only surpassed by the first and sixteenth centuries of Christian chronology. In the domain of science and art the progress in the nineteenth century has been so vast that all the relations of life and commerce have been cast anew. We are living in a new, almost another world. Of the twenty great inventions, thirteen belong to the past century. They paved the way for a thousand smaller, but far-reaching discoveries and inventions. Through these the heavy burdens of humanity were lightened; pain and grief alleviated; misery lessened; famines checked in civilized lands; attention paid to growing wants; and daily comforts, as well as security of life, increased.

Greater than in the Old World, at least more visible, is the progress in the New. Within the past century, in this country, more than four hundred cities were built, and among these are several counting a million or more of inhabitants. We are therefore facing the city problem. The huge forests and prairies have been opened for cultivation, and the almost boundless territories given over to civilization. And this progress, too, has brought to the hearts of our people great questions, which must be answered. During the past century not less than twenty-nine States were organized and added to the Union. Twenty-four of these commonwealths are, each of them,

greater in area than England, and for many of these States, most of which are more populated and mightier than many of the kingdoms of the Old World, laws, as well as a comprehensive literature and an influential press, were created; public schools, universities, libraries, and art-galleries were erected; a vast chain of railroads and telegraphs spread over the land; country roads and city parks laid out; commerce and industry cultivated; benevolent institutions of all kinds, and in great numbers, erected; national and social problems solved; and a Government organized that has been approved and gained full recognition in the regard of civilized nations.

Progress in the ecclesiastical domain has been, if possible, even greater. The young Church, free from all fetters of State, has gone to the front everywhere as the advance guard; she carried the power of culture to this Western country, and had the greatest share in the progress of civilization and the solution of numerous problems. Our great, wide land was, as it were, sown over with churches, chapels, church schools, and institutions; the pioneer preacher followed close on the heels of the settler; on the wide prairies mud houses were erected for divine services, and block churches in the cleared primeval forests. From these small beginnings great congregations, with magnificent churches, have gone forth, and the living Church was diligent in good works. She organized Mission, Sunday-school, Tract, Church Extension, Temperance, and Sabbath Societies, and the Church organizations accomplished such extraordinary and wonderful things that we can hardly think of them without being filled with astonishment and wonder. Numerous interdenominational and national organizations have sprung into existence, influencing the entire public life mightily and emphatically unto good. There are twenty-seven million communicants



in the Churches of our land. The value of the Church property amounts to hundreds of millions of dollars, and the sum which is annually expended for the Christian propaganda runs also into the hundreds of millions.

The past century has been justly called the mission century, for in the domain of pagan missions more has been accomplished than in the preceding eighteen centuries together. The awful chasm that totally separated eight hundred millions of heathens from the civilized influences of the gospel at the beginning of the nineteenth century has been fully bridged over at the present day, and an intellectual reformation like unto a hurricane is sweeping through heathen lands and tearing down ancient opinions and pagan customs as though they were paper houses. The Bible has been translated into nearly four hundred different languages and dialects, and the gospel made accessible to millions of heathens. The mighty lever which can lift heathendom out of its deep humiliation has been applied, and in the twentieth century unexampled results will be accomplished. The nineteenth century was, as it were, the John the Baptist of the twentieth.

The twentieth century places new responsibilities upon our shoulders, and imposes upon the Church greater duties than the nineteenth. We have greater opportunities today, and also, by far, greater resources. The nineteenth century pointed out the way in which we have to solve the problem in the twentieth; but the profound questions will not be solved unless it is by the Church. We call attention to the race question, the labor question, the temperance question, the Sabbath-day question, the mission question, and numerous other questions which are connected with the chief problems. The Church is impelled with the mighty feeling that Christianity is on the threshold of a new epoch, and that in the twentieth century she

has the mission to Christianize the people and nations of the earth, the races and tribes of the globe. A recent writer, who knows exactly the pulse-beat of the present, expresses himself on the subject as follows:

“A world’s intercourse spanning the whole earth is mediating a world’s commerce agitating all nations; a universal world’s culture is opening up; a world’s literature is already present, and even the arts and sciences are becoming international. As if by an invisible hand, the Churches have been drawn into this universal current of humanity. The scientific discoveries, the avaricious merchants, the cruel conquerors, are everywhere followed by the missionaries, if not preceded by them, unto the ends of the earth, practiced in self-abnegation, strong in faith, the right educators of the people, implanting divine spirit and divine life. The time seems to be on hand when there shall be one flock and one shepherd in all mankind and all peoples, and nations and races shall be gathered about the throne of God.”

Never before was the Church called upon to face such giant problems as those of the present day. This is universally acknowledged, and it is the subject matter of discussion at the pastoral Conferences, Assemblies, Conventions, and Church gatherings of all kinds. The pulpit and ecclesiastical press have united, and are constantly planning new ways and means. It is clear to everybody that new forces and agencies must be brought into the field. Is it to be wondered at that we have finally rubbed the sleep out of our eyes and entertained the thought of placing the hitherto fallow-lying strength of woman in the service of the kingdom of God in the most comprehensive and liberal manner? Thence we may explain the phenomenal growth of the Deaconess Cause in the United States. Not more than fifteen years ago the institution

of deaconesses was hardly known. Occasional beginnings failed, and the voices that had been raised died away almost unheard. And now, in a dozen of years, at least one hundred and forty Deaconess Homes have been established, and among these are a number of Mother Houses, which, in regard to capacity of work and extent, put into the shade many institutions of the Old World. The value of the property amounts to at least five millions of dollars, and the number of deaconesses has grown to nearly two thousand. In the Methodist Episcopal Church alone, within this period of time, from ninety to one hundred Deaconess Institutions, and twenty hospitals in connection with the same, were established. The number of Methodist deaconesses has grown to be over twelve hundred, and the average increase for the past twelve years has been annually twenty-six per cent. The woman's movement, which, in the past decade, has seized upon the public mind more than in the preceding entire century, finds an outlet in the Deaconess Movement, and it is possible that the female diaconate will contribute more to the solution of the woman question than any other factor. The soil for the female diaconate is as thoroughly prepared in the United States to-day as it was sixty years ago in Germany. The young work shows an extraordinary power of life and attraction, and even if here and there the experimental stage has not been passed, it is evident that it is assuming a more definite and certain shape from year to year. Numerous difficulties have been removed, and the leaders have a much more fixed purpose in view. Even the Baptists and Congregationalists have taken up the thread, and the great group of Presbyterians in their annual Assemblies have taken hold of this momentous question, and there are mustard-seed beginnings here and there which promise much good for the future. Farthest in this mat-

ter has progressed the German Church of our country. The Methodist Episcopal Church and the Episcopal Church have also accomplished wonderful things. We have circumstantially described their activity in several chapters. This astounding progress can but fill every Christian heart with inward joy, and justifies the hope that the Evangelical Church of North America, in spite of its religious differences, will, in the not far distant future, be a ranking sister of the evangelical Church of Germany in the domain of Christian ministrations of love. And the female diaconate, if anywhere, should be in this country an indescribable source of blessing.

Remarkable and astounding is the rapid development of the Deaconess Movement in the United States. Its progress is certainly without example. There has been no lack of financial assistance, and funds will flow in even more generously, if possible, in the future. In another decade there will hardly be one of the larger cities in the United States which will not be able to show at least one of the Deaconess Institutions. Whenever the American has seized upon an idea, he brings it to execution, and that generally on the grandest scale. There is no lack of means, and the necessity is less in doubt. Not less than thirty-three per cent of the population of the United States live in cities with twenty-five thousand population and more, and year after year the influx to the cities is greater. And in this there is a great danger for our Nation. It is a fact that the unchristian and ignorant masses in the great cities are threatening civilization. It would be idle to seek to deceive ourselves in regard to the sad conditions. Everywhere may be found the revolutionary tinder which threatens to be dangerous for the future. The Church of the present has a tremendous mission; she is the light, and when the light ceases to give



light, how great will the darkness be! Thousands to-day hear the sound of church-bells; but they are indeed far separated from the Church, and there is as broad and deep a chasm between them and the church pews as though they lived in Central Africa. On the one hand we find to-day in the United States a prosperous and independent Church, made up of those who are in comparatively good circumstances, and of whom many have become affluent and wealthy. On the other hand we find the embittered and impoverished masses, who look with envious eyes upon the prosperity of the Church members, and this class are not only indifferent to the Church and religion, but the by far greatest portion hate the Church; and the cause of it is easily recognized. People who are thrifty and diligent, and upon whom rests the blessing of God, make progress in this world. It is, therefore, in the nature of things that Christians work themselves up to better circumstances, and reach prosperity according to the words of Scripture, "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." The impoverished and degraded masses in the laboring quarters look with envious eyes upon the prosperity of Church members, and accuse them as being confederates of the capitalists. They note the well-being of Christians, without knowing the cause or wishing to know it. They are filled with prejudices, which generally change to bitter hate. Each property-owner is in their eyes an oppressor; they hate the power of riches, and they forget the benefits which they have received, and they recognize the blessings of the Church as little as they do the usefulness of the Government. They hate both, because, in their opinion, they protect capital. But they hate the Church the most because she protects the right of property, and because her members stand socially higher and

take a more influential position in society. True, it is to be regretted that to-day there are so many half-hearted Christians, who live indifferently and care not in the least for the poor and forsaken. Almost universally the large, wealthy Churches are removed to the suburbs, and the population of the poor in the older city quarters are left to themselves.

Dr. George W. Gray, superintendent of Methodist City Missions in Chicago, has shown that in one district of Chicago, with a population of twenty-two thousand, there are but two Protestant Churches and one Catholic Church; but in the same district there are two hundred and seventy-two saloons, eighty-five wine-houses, seven opium and eight gambling dens, and not less than ninety-two houses of ill-fame. If the Church is indifferent to such conditions, she will sow the wind and reap the whirlwind. True, it can not be said that the Church has altogether neglected her duties. She appoints city missionaries, opens mission halls, and has inaugurated an extended missionary activity of the most varied character; but the Church members themselves are passive; in fact, they studiously get out of the way of this class of people. They do not wish to give up anything of their social position; they move in other circles, dress better, cultivate science and art, and unfortunately the large churches of the present day are so arranged and appointed that this poorest and most abandoned class would not feel at home in them, even if they were visitors. City missionaries are looked upon by this class as paid agents of the Church, and the efforts made unfortunately do not achieve the results which, in view of the means employed, might have been reasonably expected.

The Salvation Army has in this respect accomplished more than the Church, for the simple reason that its mem-

bers put themselves on the same plane with this class of the population, and make the people feel that they are really concerned regarding their temporal and spiritual welfare. These Christian workers are ready to deny themselves and live among them in the same poor circumstances as those they endeavor to save. Every one who knows the human heart is aware of the fact that the desire for better conditions has not died out even in this class, and that, on the contrary, they also are possessed of a striving which, as a matter of course, is only concerned with temporal results. Conditions, however, are such that it is difficult for these people to tear themselves away. If no one takes them by the hand and shows them the way they will never break the fetters and come out of this sunken and hopeless condition. It is therefore left to the Church to find ways and means to help this class of people and elevate them morally and religiously. Their temporal welfare will, of course, go hand in hand with this. Moody, who studied this question minutely, came to this result: "Give me women," said he, "to work among this class of the population." Moody was a practical man, and here, too, he took the proper view. More than ever before are we in need to-day of female power. We need women who will give up the luxuries of life, who will forsake society and friends, and condescend to help this class of men. They must patiently persevere until these people regain confidence and give heed to the Church and the gospel. The only hope and possibility of elevating and saving this class of the population in our great cities lies in the unselfish and devoted activity of such women. The sufferings, cares, and sicknesses of these most abandoned ones can only be reached by ministrations of love that will take a personal interest, nurse, encourage, counsel, and assist; that will give work to the unemployed, gather

the children in kindergartens and the infants in day nurseries, and be present everywhere where help is needed. These people need education, not through books on the school bench, but education in the affairs of daily life, in practical economy, in the preparation of food, in sick-nursing, housekeeping, and the training of children. They should also be taught the lessons of morality and practical Christianity, and this can best be done by deaconesses. The spirit and love of Him who "came not to be ministered unto, but to minister, and give His life a ransom for many," must be shown these people in incorporated reality, and for this purpose more than an occasional visit is necessary. Deaconesses who labor in these quarters will come in daily, unsought touch with this class of people; they will develop a relation of friendship, and win them over to confidence. Here is a great and useful field for deaconesses, and the Mother Houses should become central stations whence the most extended ministrations of love might be directed in a systematic manner. The time will come when tens of thousands of deaconesses, in city and country, will sacrifice their lives in Christian love services. We are convinced that the Deaconess Cause has a great future in the United States, and the promising beginning leads to the hope that in this respect even greater things will be accomplished here than up to the present time in Europe.

Many of the most prominent leaders of the American Deaconess Movement have visited Germany within the past century, and become acquainted with the work on its native heath by personal inspection. That the tried rules of the old Fatherland were upheld stands as a matter of course. It is a beautiful trait in the American's character that he is always ready to appropriate without prejudice the good wherever it is found. It should not, how-



ever, be overlooked that the German way and arrangement must not be copied mathematically, any more than Fliedner would shapen the Deaconess Work of modern times in all respects after that of the Apostolic Church. The essential foundation is and remains the principal thing—the form of manifestation is accidental, and may well accommodate itself to the present circumstances and to different times and lands. For example, the Mother House idea was not entertained in the Apostolic Church, nor did the deaconesses appear in conventional costume. But even so the preacher's office of the old Church lacked a preparatory school and that official halo which to-day is so prominent; yet is the preacher's office not essentially different from that of the old Church. The totally changed time conditions explain the community feature and institution management of the deaconess office of the present day. This changed management and methodically-arranged practice are in accordance with our modern Church conditions requiring them, not only necessary and wholesome, but they are the only proper and normal course.

Now, just as the historical development of the State Church in Germany is fundamentally different from the development of the American free Churchdom, so will and must the Deaconess Cause develop and shapen itself differently. The Deaconess Work here springs from another soil, and it must be suited to altogether different Church relations. The education of our daughters is different. Our daughters in general are more free and independent. The Deaconess Cause is still unknown in wider circles, and has to combat with heavy prejudices. It will take a number of years before it attains the position that it occupies in the eyes of the people in Germany. The daughters of the higher social circles are even farther removed from the subject than those of the Old World.

As to the embodying of the Deaconess Cause into the organism of the Church, it must be acknowledged that the desired result, with two exceptions, has not been reached. These exceptions are the Methodist Episcopal Church and the Protestant Episcopal Church. The Lutheran Deaconess Institute in Baltimore may also be counted in. However, it may only be a question of time when all Churches will have embodied the Deaconess Institution into their ecclesiastical organism. Of course, it must always be presupposed that the Deaconess Cause, wherever it may be, is not of artificial or fashionable growth, but that it supplies a deeply-felt want, and, suited to our conditions, develops itself upon genuinely evangelical soil, and proves its efficiency as a legitimate spiritual daughter of the Christian Church.

There is serious danger still for the Deaconess Cause in America in the defective knowledge of its true essence. The American spirit of enterprise and ardent ambition for deeds mislead many devout and noble-minded people to begin the work without the proper understanding and without the necessary experience to venture upon a field in which there are many difficult problems to solve. It is therefore not to be wondered at that many institutions, after brief experimenting, collapsed, and that out of Mother Houses, promising in the beginning, plain Protestant hospitals with training-schools have gone forth. It is difficult to get the approved personnel for the management of the institution, and frequent changes have retarded and, in some cases, totally destroyed the young work. There has been no lack of good will, of the spirit of enterprise, and of financial resources; but our ambition to do great things always ran danger of transgressing the limits. Thus, not infrequently, the chief work of management was done at the sessions of the Board of Managers, and the hands

of the appointed leaders, the superintendent and superiress, were tied. However, it need not to be feared that our practical people will not find the right way also in this matter, and if the Directory, for the greater part made up of the laity, is granted greater rights than in the old country, this is beneficial in another direction, because it can only be useful if the laity becomes thoroughly interested in this great movement.

It is a great evil that nearly all Deaconess Institutions are seriously overburdened. From all sides is heard the clamor for deaconesses; everywhere new institutions are to be established, and for the daily increasing needs the available number is far from being sufficient. Not one institution has even approximately the necessary number of deaconesses, and yet it is expected that the Mother Houses are to help in every direction. In many instances the besieging demands could not be withstood, and several institutions that had a promising beginning were crippled. The obligations of work exceed their strength; the deaconesses have not time sufficient for their spiritual edification and preparing for their vocation, and thus they are frequently discouraged, and the spirit of the house loses, through the driving work, its quiet character, which each Mother House should have. The forces of the deaconesses are consumed too rapidly and their service is alienated in a manner that must become fatal. Another mistake is, that deaconesses are not infrequently sent out with insufficient training. This is all the more dangerous as the present time makes great demands on the deaconesses, and often those entering the community have neither knowledge nor the necessary experience to fit them in one or two years for their responsible vocation. In nearly all Mother Houses the complaint is made that the Sisters, through over-exertion, do not derive the proper advantage

from instruction, that they can hardly be expected to memorize much, and that the hours of study are too frequently interrupted. The service of Mary in the deaconess vocation is too frequently swallowed up by the service of Martha, and, because thereby the inner source of life is not sufficiently nourished, freshness and pleasure in the work are often lacking. The institutions are running in danger of alienation and depression, because nearly all of them suffer from an excess of work. It is a beautiful utterance that a rector of one of the institutions gives: "The Deaconess Mother House, as a training and educational institution, should, with all fidelity, deeply ground the Sisters in religion, teach them the care of the sick and children, fill up the gaps of school-training, and, without overburdening them with coarse work, make them efficient in house management. Unfortunately, this end is seldom reached in the new institutions." At a Deaconess Conference, a superintendent put the following question of conscience: "Are the young Sisters, by their prolonged sojourn in the Mother House, so introduced into the subject of the diaconate and technically so trained that, when sent out as well-skilled and worthy representatives of the cause, they may assist in the building up of God's kingdom? Or do the Mother Houses, impelled by the requests outside, allow themselves to send out Sisters who, unfixed, insufficiently prepared and schooled, rather injure than benefit by their activity the Church as well as the diaconate in their appreciation?" What has been said goes to show that the evil conditions are known and that efforts are being made to remove them, but even the best of will can not succeed against the overwhelming force of circumstances. In this respect a great injury can only be obviated if the congregations, and especially the preachers, will take a greater interest in the female diaconate, and better rec-



ognize its significance and importance. They will then be ready to encourage young women to enter into the Deaconess Work and send to the institutions Sisters in greater numbers.

If we reflect on the ill-placed conditions pointed out, as they are manifested in many Mother Houses, we are better able to speak for the American way according to which a separate training-school is connected with the Deaconess Institution, even if the German Mother House idea is given the preference. The training-schools have their advantages. It is difficult to understand why, from a certain side, the American method is so severely condemned. If a young woman enters a training-school, and for two years devotes her undivided strength and time to theoretical instruction in order to be then received into a Deaconess Institution, such a course has its advantages. After the deaconesses have thus been prepared, they can more easily give themselves to practical instruction in the nursing of the sick and city mission or kindergarten work. They will be less burdened and find more satisfaction in their calling.

It is pleasant to note that the Mother Houses also, wherever the means allow it, domicile the deaconesses in their own Home, and emphatically keep it separate from the hospital. Unfortunately, up to the present time, most of the institutions have an overweaning hospital character, and hence flowed principally the miscondition of which Fliedner in the beginning complained: "The Mother House, as such, has so far too little care, and the probationers receive too little instruction and spiritual attention." It is indispensably necessary that the deaconesses should live in their own Home, apart from the hospital. This Home must bear the family character; here the deaconesses are to receive their finished training, and hither

they are to return from the hospital or other work, after the day's burdens and heat are over. Then the Deaconess Home, and not the hospital, will be the domicile and training-school of the deaconesses, and they will consider themselves daughters of the Mother House, and it will replace to them, in a great degree, the home of their parents. We can not warn, therefore, often enough against the numerous and great hospital enterprises. Not infrequently they are the grave of the Deaconess Institution. We are too precipitate to-day in the building of hospitals.

But why was the deaconess office renewed at so late a date in America? It may be that the total failure of the attempt made by Fliedner to transplant the Deaconess Institution to American soil had its evil effects, and we ought not to forget that, by our free Church system, so general and liberal an exercise of charity was practiced that, on that account, no great need of deaconesses was felt. Besides, the young and active Church of America had so many irons in the fire that it was difficult to inspire her with a new thought. Added to this was the strong anti-Roman feeling of the people and the confounding of the female diaconate with the monastic life. But all this is finally not a satisfactory explanation. We have no doubt here to deal with one of the great mysteries of the kingdom of God. History shows us that God always steps in at the right moment, and that he inaugurates a movement through a chosen personality whom he especially fits out and commissions to lead his cause. In this country, as we have elsewhere shown, there was no lack of individual voices nor of individual attempts. Reports were made on the subject at pastoral Conferences, Synods, Assemblies, and Conventions, and the ecclesiastical press frequently raised its voice; but, when the right moment had arrived, did the seed sown grow up, and, like unto a magic stroke,

institutions shot up out of the earth like mushrooms in all parts of our great and wide country. There was awakened an emulation that caused constant wonderment. That the life of the institution should have shaped itself differently, and not have been a servile imitation of the German Mother Houses, may be considered a matter of course to those who know the difference of American conditions and those of Germany; but it is just as evident that we can learn from Germany, and that much wisdom will be required to steer clear of the threatening dangers. Each system has its advantages and its dangers, and in the first years in America it was not clear which one of the different methods would prove the best. We hold that the German Mother House idea, somewhat modified and adapted to American conditions, will be proved in the future as the best method. The Mother House must remain the center of authority; each deaconess ought to feel that here she has a home and a place where she will be taken care of in the event of disability for service, and finally, in her old age; for, after all, the guarantee for their care in the future can only be furnished by the Mother House.

Before we close this chapter we would like to call attention to a point that has frequently been explained. In America we stand upon free Church soil. The great Protestant denominations join hands; they all have the same problems to solve and the same aim to pursue. Would it not, therefore, be advisable to build up the Deaconess Cause on interdenominational ground? This question is answered by many with an emphatic affirmative, while others just as positively believe that the object would be reached more easily and better in a strictly denominational domain. On this side the Deaconess Cause has been promised a great future, and the establishment of institutions on an interdenominational basis characterized as a mis-

take. Experience hardly justifies us so far to answer this question decisively, one way or another. It is a fact that a smooth and rapid development within the Deaconess Homes of the outspoken denominational direction is not a rule in the lives of their experience, while, on the other hand, in the interdenominational territory—as, for instance, in Cincinnati and Buffalo—there has not been a lack of rapid and promising progress. If we cast our eyes on Europe, we find that, during the fifty years of its existence, the older Parisian institution counts not more than seventy-five deaconesses, and this at first sight does not seem to open a very favorable prospect to the interdenominational houses for the winning of working forces. But if we reflect that in Paris there is also a strictly denominational institution, established in his day by Rev. Felix Kuhn, which, during the first twelve years of its existence, did not count more than fifteen deaconesses, we have here a relatively depressing contrast. However, we ought perhaps to find the real cause there in local conditions, and should, therefore, not apply the same rule to America. The history of the female diaconate shows that its development depends largely upon the locality. It is our personal opinion that the ideal Mother House will in this country grow in denominational soil.



## CHAPTER XV.

### THE HOSPITAL IN GENERAL, AND THE DEACONESS HOSPITAL IN PARTICULAR.\*

HISTORY shows us that we owe the origin of hospitals, not to medical science, but to religion. It need not astonish us to learn that hospitals (houses for the sick) were known in ante-Christian times. That they are not found with the cultured Greeks and Romans, but with the Buddhists, is proof that they are not the result of culture and civilization, but of religion. In the religion of the Greeks and Romans there was nothing that sanctified life and promoted brotherly love. Physically and intellectually these nations reached a high degree of development, but morally they made little progress, and sank gradually deeper and deeper, until they finally perished. Buddhism teaches that every living being is holy; therefore the Buddhist endeavors to prolong life, building hospitals, not only for men, but also for animals—even for the insects. During the reign of Asokas, who died two hundred and twenty-six years before Christ, a writing was engraved by the Buddhists into a cliff, which shows that at this time, along the country roads, there were houses for the sick where travelers were furnished with medicine. There were at the time, as Dr. Wiser proves in his “Review of the History of Medi-

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\*This chapter, strictly speaking, does not fit into the frame of this work. But as the nursing of the sick and the entire hospital régime are in such close relations to the Deaconess Cause, and both are constantly dependent upon each other, and as, besides, the development of the modern hospital owes so much to the female diaconate, we have permitted ourselves to add a chapter on the subject. The hospital and Mother House questions are so closely united that it will never be possible to separate them.

cine," hospitals for cripples, for lying-in women, for the blind, for incurables, for lepers, and such as suffered from elephantiasis. As a matter of course, the hospitals of that pre-Christian time can not be compared with those of the present, but we nevertheless find the fundamental elements of the hospital present. It may appear surprising that the best encyclopedias in the discussion of hospitals do not go behind the birth of Christ, and the reason of this is probably because the several books that have been written on the subject of hospitals begin with the Christian era.

That the Christian Church at very early date erected hospitals is by no means accidental, and their origin is no doubt to be ascribed to the willingness of the Church to relieve distress by means of benevolent organizations and institutions of every sort. The Church in this course followed in the footsteps of the great Master, who was intent upon relieving pain and prolonging life. Quite soon did people follow the impulses of Divine love poured out into the heart, and build houses for the poor, sick, widows, orphans, and the helpless. These houses, for the most part, stood next to the Church, and were under the direct supervision of a clergyman. By degrees the suffering were classified, and thus institutions arose of all kinds.

The first great hospital mentioned in Church history, and which deserves this name in the fullest sense of the word, was founded in the fourth century in the days of Constantine the Great. The famous Basilius Hospital was erected in Cæsarea about the year 370, and somewhat later Chrysostom had two hospitals erected in Constantinople, which were supported out of the Church funds. These houses for the sick were named in those days "Xenodochia," or Lodgings for Strangers. About the year 400, hospitals were erected in most of the greater cities of the Orient, and their example was later followed in the Occi-

dent. The first hospital in Europe was built by Fabiola in Rome. Charitable ministrations were not, however, confined to the sick; for there were built orphan asylums, old men's and widows' homes, institutions for lying-in women, foundling hospitals, Magdalen asylums, and later there were added insane asylums and institutions for the blind and deaf-mutes. Their support was provided by the Church, either directly by means of collections, or by contributions from affluent and wealthy people. As a rule both sources were drawn upon. By degrees these institutions, through greater gifts and bequests, accumulated a permanent fund, the interest of which, in many cases, was sufficient to cover the current expenses. The supervision was primarily in the hands of the bishop, who appointed the officials, and they in turn were responsible to him. The nursing *personnel* was thus in the service of the Church, and it is easily shown that here were the germs of the nursing and hospital orders of the Middle Ages. Gradually the benevolences were concentrated upon these institutions, which finally became the real agents of the exercise of charity.

We will mention a few of the women who in those days accomplished great things. History tells us of Placilla, consort of Emperor Theodosius the Great, that she frequently performed menial service in the hospitals, not only nursing the sick, but making their beds, preparing their food, cleansing their rooms, and scouring the floors. She was not only of devout mind, but much gifted, and in making the rounds of the sick-beds to comfort the suffering and pray with the dying, it was plain that she had herself learned much in the school of her Savior.

Olympia, born in 368, lived at the time of the three emperors, Theodosius the Great (379-395), Arcadius

(395-408), and Theodosius II (408-450). Her parents died early and left her a great fortune, which, later, when she was consecrated a deaconess, she gave to the Church and to the poor. She served principally as a nurse in the hospitals which Chrysostom had erected in Constantinople.

Macrina is another deaconess of those days. We know her from history as the gifted sister of Basil the Great, after whom the first great hospital, already mentioned, was named. Macrina possessed great strength of soul and mental gifts, and in her youth received a many-sided education. At an early age she was consecrated a deaconess, and in Cæsarea performed good service as superioress of a community, and probably as superintendent of the hospital in that city. The service of the sick in those days (close of the fourth and beginning of the fifth century) was looked after by deaconesses, and the hospitals at that time may be justly denominated as Deaconess Homes.

But as the female diaconate was more and more supplanted by the order of nuns, so did also the hospitals gradually become monastic property. The monastery now became the chief agent of benevolences, and the monastic hospital took the place of the Deaconess Hospital. The Church was given an hierarchical stamp, until finally in the Mediæval Ages the laity became completely passive, and the ministrations of charity were confined to the cloisters and ecclesiastical orders. There arose the orders of the Lazarists, Crusaders, of St. Anthony, of St. John, and numerous others. The female sex that had placed itself in the service of the Church lived in nunneries. At that time they were already in possession of imposing buildings. It was only later when the laity were seized and permeated with a self-conscious religious life that the gaping chasm which had separated the cloister from everyday life was again bridged over, and the Christian exercise



of benevolence was again performed by lay Brothers and Sisters of Charity. And here a turning-point is indicated in history. Hospitals were now developed alongside of the cloisters as self-dependent institutions, until finally the monastic hospital was entirely crowded out by the hospital of the religious orders.

The Brothers who attended to the nursing of the sick in the hospitals of the religious orders were content with the simplest food and clothing. They held steadfast to the principle of self-sacrificing love, and professed to follow in the footsteps of Him who "came not to be ministered unto, but to minister." They therefore called the poor and sick their masters, and as the followers of Christ they were the servants of Christ's poor. The conscientious observance of this principle was at all times a blessing to the benevolent institutions, and it is therefore no wonder that in a short time they developed a high degree of prosperity. Unfortunately this exercise of charity deteriorated into the doctrine of a severe justification by works. Their aim was, therefore, finally no longer the relief of distress and help for Jesus' sake, but the reward of merit. Although at this time extraordinary results were accomplished in the nursing of the sick and poor, so that the hospitals might well serve as examples to future generations, the chief merit of the hospital order lies not in its accomplishments, because its motives were not pure, but in the incentive which was thereby given to centuries following.

After a standstill of somewhat long duration, the hospital received a special impetus in the thirteenth and fourteenth centuries. In every direction new and great hospitals were built, and, more than ever before, was woman called upon for the mission of nursing. It was notably in Germany, France, and England that the most detailed attention was paid to this branch of Christian benevolence.

But the hospital management now passed more and more into the hands of citizens, as indeed the influence of citizenship in all the domains of social and municipal life made itself increasingly felt. If the monastic hospital was superseded by the hospital of the religious orders, the municipal or city hospital was the product of the latter, the transition being quite natural.

In the thirteenth century the cities received a mighty impulse; commerce and traffic prospered, guilds sprang up, and civil liberty was developed in a manner hitherto unknown. Tradesmen and guild men gradually took the place of patricians. New conditions carried with them new duties, and with growing cities and increasing commerce the need of hospitals became ever greater. Liberality kept step with the increased prosperity, and many cities took pride in great and well-appointed hospitals. Their management lay, for the greater part, in the hands of the municipal authorities. The city appointed a steward, and he in turn engaged the male and female nurses, and generally a coat of arms was used. Also, in the monastic hospitals and those of the religious orders, of which there were still a number, the city authorities sought to have a word to say. Finally the city hospitals completely overshadowed those of the Church. In the latter the nurses and attendants took the vows of poverty, chastity, and obedience, donating their temporal possessions to the institution, in consequence of which they received maintenance for life. The habit of the order was exceedingly simple, and history tells us of numerous examples at this time of noble self-sacrifice. Nurses in the city hospitals were well paid, and the principle of management was entirely different from that of the ecclesiastical hospital.

In the days of the Reformation the hospital question entered upon a new stage. In many countries monasteries,

and with them the hospital order, were abolished, and thus the nursing in hospitals passed almost completely into civic hands. Frequently they became the subjects of gain. Competition ceased, and for a while, until the close of the preceding century, the hospital cause retrograded. Little attention was paid to diet, ventilation, order, rest, and cleanliness, and the nursing profession deteriorated more and more to an ordinary mechanical profession. That was the time when the saying counted, "The hospitals cost more lives than the sword." The hospitals became veritable pest-houses, into which people were dragged to suffer all manner of tortures that could be inflicted upon them through irresponsible indifference and ignorance. It is maintained that, in the well-known Parisian hospital "Hotel Dieu," only one bed was provided for eight patients, four of whom were placed therein, and the other four on the floor. They changed about every six hours. If in an English hospital a patient died after ten o'clock, his companion was obliged to lie beside the dead until the corpse was removed on the next morning by the nurse. No wonder, therefore, that hospitals came into such disrepute that, even at the present day, it is difficult for many people to overcome their prejudices against them. The characters which Dickens describes in his works as "Sairey Gamp" and "Betsey Prig" are not caricatures of a wild fancy, but persons who actually lived and who have put the stamp of contempt and ridicule upon the vocation of nurse, and imparted to the public a nauseating disgust against all hospitals.

True, there was no lack of great hospitals erected in the sixteenth and others in the seventeenth century, of which many had room for one thousand to two thousand beds. A hospital, erected by Archbishop Charles Borromeo, in the sixteenth century, in Milan, was enlarged in course

of time to such an extent that, at the beginning of the preceding century, it had room for three thousand patients. The great wards were open to all nations, and the most prominent physicians of Italy gave their services to the hospital. The "Hotel Dieu," in Paris, whose beginning dates back to the seventh century, had, for instance, thirty wards, and in many of them there were not less than ninety beds. The Hospital "La Charite," which was somewhat smaller, was also an ornament to the city of Paris, and at the head of the Board of Managers was the Minister of the Interior. The hospital had a large permanent fund, and as every physician who would practice his profession in France was obliged to have some hospital experience, medical students from all parts of the country crowded into Paris and here sought their training. Noteworthy was also the great hospital in Lyons, which had room for two thousand beds and an enormous revenue from house rentals and real estate, besides the annual receipts of a tax and Church collection. Other hospitals well known were those in Ghent, Lausanne, Bern, Zurich, and Basle, in Switzerland, besides those at Nice, Florence, Pisa, Milan, and Rome, in Italy. In Brussels, Antwerp, Amsterdam, and in many German cities, there were also great hospitals supported. Most of these were provided with from one hundred to five hundred beds, and in nearly every instance a permanent fund was established, and wealthy people founded stipends for separate beds; but where this income did not reach, a city tax or Church collection was raised. In some places both were necessary. A free dispensary was generally connected with the hospital, where poor patients might consult the physicians and obtain medicines. Here and there it was even customary to distribute a few times each week to the needy bread and meat-broth, and once a week vegetables and meat. The grounds and



gardens surrounding many hospitals, as well as the interior appointments, were magnificent, but there were poor sanitary arrangements.

Conditions for reception into these hospitals were sickness and poverty, and whoever was unable to pay was afforded everything gratis. People of affluence were, as a matter of course, provided with a luxuriously-appointed room, and, in fact, with every convenience that could at that time be obtained for money. In many hospitals there was a good library, and in others even an anatomical museum and botanical garden. Women were usually assigned to separate wards, and in some instances even female hospitals were founded. There were also hospitals for incurables and the insane, and children's hospitals were not unknown. In Brussels there was a hospital for old men, one for foundlings, and two for the sick poor exclusively. The management, as a rule, was placed in the hands of the city authorities or a Municipal Committee. In the male wards there were employed exclusively male nurses, who, besides board and lodging, received a monthly stipend of from eight to ten francs. In the female wards female nurses did service, and their average salary, besides board and lodging, was six francs per month. In Catholic congregations the nursing was done by Catholic Sisters. The male and female nurses received instruction in anatomy, materia medica, physics, botany, and other branches. To save means and help, those of the patients who were on the road to recovery were employed in the hospital for all manner of miscellaneous work, as their strength might permit.

In modern times, Florence Nightingale gave the principal impetus to a better appointment and management of the hospitals. And she, on the other hand, received her incentive at Kaiserswerth. Here she received her first in-

struction in the nursing of the sick, and prepared herself for her later vocation. She wrote her experiences and opinions in a book, entitled "Notes on Hospitals" (1859), which found a large circulation. Another book, entitled "Notes on Nursing," also made an epoch in the domain of nursing; and if, in modern times, the Deaconess Hospital has served as a model in the matter of hospital reform, it was Kaiserswerth, too, that in this direction accomplished great and lasting things. Florence Nightingale laid down the Kaiserswerth principles in her writings, and in 1860 established a model training-school for nurses in connection with the St. Thomas Hospital in London. She took up the nursing of the sick as a profession, and insisted upon the nurses receiving a thoroughly scientific and practical training for their vocation; and it appeared to her to be self-evident that woman is particularly well adapted for this calling.

The hospitals are also receiving to-day the fullest advantages of the progress in the science of medicine. Physicians in latter days have spoken a decisive word in the building of hospitals. It is now a matter of general concern to select the healthiest site for a hospital, and to employ the principles of advanced architecture in their construction. In no other field have such thorough reforms been enacted and greater scientific progress made than in the erection, arrangement, and management of hospitals.

In the manner of construction there are principally four systems to be distinguished: 1. The mixed plan, embracing buildings of all kinds and styles; 2. The old Block System; 3. The Corridor System; and, 4. The Pavilion System.

In olden times hospitals were built after the mixed plan. In this class belong the great hospitals in Paris: Hotel Dieu, La Charité, St. Antoine, and Beaujon. All the hos-

pitals in London, too, that were erected in ancient days, with the exception of St. Thomas Hospital, are to be put in this class. King's College Hospital, St. Bartholomew's Hospital, Guys Hospital, London Hospital, Middlesex Hospital, Charing-Cross Hospital, University College Hospital; and the old hospitals in Vienna and Munich; also most of the hospitals in Italy, France, the Netherlands, Belgium, etc., belong here. Those hospitals that were erected at the close of the eighteenth and beginning of the nineteenth century were, for the greater part, built after the Block System. In this class belong the well-known American hospitals: the Massachusetts General Hospital in Boston, and the old New York Hospital. The wards are placed directly one over the other in the different stories. The administration rooms, kitchen, operating halls, sleeping apartments, laundry—in short, everything is sheltered under one and the same roof—even the rooms of the nurses and of the servants are in the building, or at least in its immediate vicinity. Allied to the Block System is the Corridor System, and most of the hospitals that were built about the middle of the nineteenth century belong to this class. The difference between the last two systems is fundamentally not very great. The Corridor System likewise harbors the administrative service and sick-rooms in one house and under one roof. The main building is generally from three to four stories in height, and has winged annexes. Through each story there is a broad passage in the center, called corridor; hence the name. The management in such buildings has least difficulties to contend with; it is convenient and less costly. But even this style of building has its disadvantages. The ventilation of the sick-rooms has its difficulties, and the sunlight, so beneficial to the sick, can not be admitted sufficiently. Contagious diseases may become very dangerous; noise and disquietude

in the corridors are apt to disturb the sick, and at times they are offended by odors from the kitchen. The Pavilion System has, therefore, been preferred in more recent times. Hospitals built after this system make up a combination of houses spread over a great free space and like unto a city. The sick-rooms are isolated, systematically grouped, and mostly separated by garden plots. The administration building is in the center, and at reasonable distances apart stand the houses for the different sick—here for the men, there for the women—and adjoining perhaps a children's pavilion. There is a building for the treatment of internal diseases, and one for surgical cases. Completely isolated are the pavilions for contagious diseases. The buildings are of one story, and, in case of a lack of room, they may be, by way of exception, two or three stories, the sick wards generally affording room for twenty-five or thirty beds, besides bath-rooms, diet kitchen, rooms for the nurses, toilet-rooms, etc. The iron, generally white-enamelled, bedsteads extend on both sides of the broad passage in the center through the ward. At the head of each bed there is appended a slate, on which are written the name of the patient, his age, day of reception, classification of sickness, temperature, condition of pulse, etc. The entire arrangement and appointments are in accordance with hygienic laws, and such a hospital must be seen in order to realize what modern times have been able to accomplish in this direction. The chief management lies generally in the hands of a superintendent. The hospital physician is assisted by a staff of specialists, and, in proportion to the size of the hospital, by a number of internes. The nursing attendants are mostly of the female sex, and in the United States there is connected with almost every city hospital a training-school for nurses. The course formerly embraced two, but, at present, it embraces three



years. At the completion of their course of studies the nurses receive a certificate, and then adopt the private nursing of the sick as their calling. A good nurse can earn from \$10 to \$25 per week in any of the great cities.

There are seven kinds of hospitals known at the present day: 1. The City Hospital; 2. The Cottage Hospital; 3. The Hospital which owes its establishment and support to private charity; 4. The Military Hospital; 5. The University Hospital; 6. The Church Hospital; 7. The Deaconess Hospital. We are mostly interested in the latter two, especially as the difference between the Ecclesiastical Hospital and Deaconess Hospital is not always understood, although it is considerable and important enough to deserve bringing to a general knowledge. In order to gain a comprehensive view of the subject, we will nevertheless devote our attention briefly to the seven classes as indicated.

### 1. THE CITY HOSPITAL.

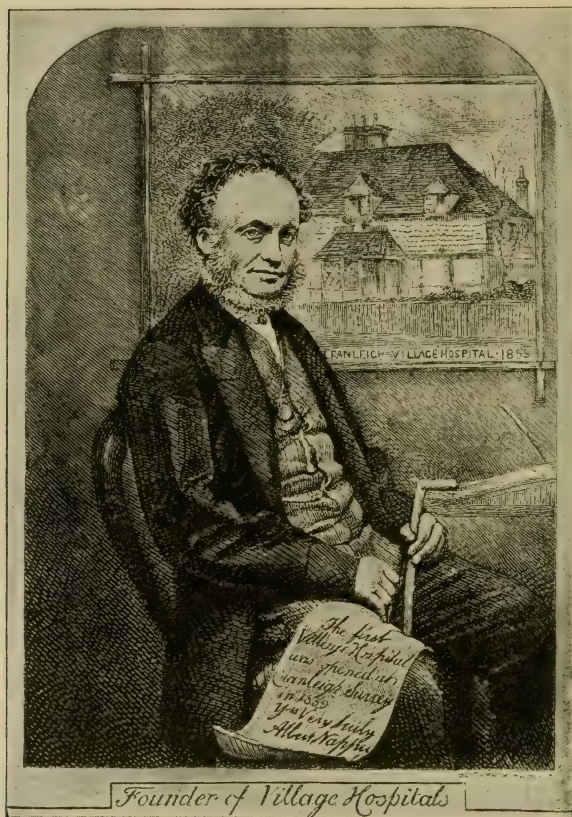
As already mentioned, city hospitals are, as a rule, imposing buildings, erected either according to the Corridor or the Pavilion System. Funds for their construction and support are usually raised by city taxes. The poor are nursed and receive medical attention without compensation; those of means pay for these services. For a well-appointed room from \$10 to \$25 per week is paid in the United States, and from \$10 to \$15 extra for a private nurse. Its management is placed in the hands of the city officials, or perhaps of a Board of Managers elected by the citizens. At the present day almost every large city has its City Hospital, and the great cities have as many as two and three. Magnificent things have been accomplished in this direction in recent times. New York, Philadelphia, Chicago, Berlin, London, etc., have hospitals that cost hundreds of thousands, and some of them millions, of dollars.

In most instances their management is a model one. As an example we may mention the Hospital "Friedrichshain" in Berlin, which was erected in 1877 at a cost of 4,520,789 marks. It was built according to the Pavilion System on a suitable property, at the Landberger Boulevard. The ground lies high, and the site of the institution gives an open view of the adjoining Friedrichshain and the city that stretches back of it. The air is as wholesome as may be had in the neighborhood of a great city. The entire grounds are surrounded by a high stone wall, and the buildings occupy a ground surface of 11,418 square meters, or about two and a half acres. To the visitors of Berlin this hospital is more interesting than all its barracks and armories taken together. Everything is offered here that is possible to nursing and medical skill, and nurses who finish a course here have the consciousness that they had an opportunity of learning something worth knowing. The cost of maintenance is, of course, enormous, but bears no comparison to the help that is here given to suffering humanity.

## 2. THE COTTAGE HOSPITAL.

This system is of English origin, and not yet fifty years old. Its founder is Dr. Albert Napper. He it was who opened the first so-called Cottage Hospital in 1855 in Crainleigh, England, and, as far as we can learn, these hospitals are provided in most of the villages and smaller cities of the United Kingdom, altogether, perhaps, to the number of three hundred. These hospitals, which generally have from five to ten beds, and each of which is superintended by a trained nurse, have so far been very successful. In their establishment a number of women are wont to meet, organizing a society, renting a house, and drawing to their assistance the physicians of the locality. Expenses are covered by voluntary contributions; the poor are served

without compensation, while those of means pay an appropriate sum for the service. Patients who wish to enter must present a certificate signed by a member of the



Woman's Committee and by a physician, but this is not necessary in cases of accident. A patient who has the means may select his own physician; but, if not, he is served by the hospital physician. We are enabled to pre-

sent in these pages a picture of the founder of this kind of hospitals, and also of the first Cottage Hospital in England. It is built in the old English Surrey style of architecture, and the entire appointments cost only \$250. Mr. Napper laid down the following rules for the management of these hospitals:

1. The management shall be in the hands of a trained nurse, who lives in the house, free of rent, but provides the furniture for her room herself. She shall receive compensation for any service she may render the hospital.

2. If her services are not required at the hospital, she shall be allowed to serve poor lying-in women at their own houses.

3. Patients at the hospital shall be provided with all necessaries, with the exception of clothes. No patient shall be allowed to accept food or drink from any one without consent of the physician.

4. Care should be taken that the hospital does not lose the character of a home; it should, therefore, not look like a barracks, and the surroundings, as well as the rooms, should make a friendly and cheerful impression.

Mr. Henry C. Burdett wrote an interesting book on the subject, entitled "Cottage Hospitals," which was published in 1880. It gives all manner of information on this new system of nursing, which redounds especially to the profit of inhabitants of villages and smaller cities where hitherto hospitals were unknown and where a larger hospital would not be profitable.

This plan also found favor in the United States, and in January, 1875, the first Cottage Hospital was opened in Pittsfield, Mass. It was given the beautiful name of "House of Mercy." The architect made a special trip to England, studied the system in vogue there, and then planned the "House of Mercy" according to the English



model. The undertaking arose from a Committee of Women, who, by means of a Hospital Bazaar and collections, had gathered \$5,000 for this purpose, and put the sum out on interest, the income of which went to pay the house-rent. The appointments were also paid for by voluntary subscriptions. A house was opened on an open free site, which offered room for from eight to ten beds, and furnished it in a manner that preserved the character of a home. The management of the hospital was placed in the hands of a trained nurse, the several physicians of the city were constituted the medical staff, and the responsible Board of Managers was constituted in a committee consisting of twenty-one women belonging to the seven different Protestant congregations of the city. The first three years sixty patients were nursed, and in the third year they were able to fit up their own building, in which there was room for thirteen beds.

The Cottage System found general favor in the New England States, and its hospitals were erected in many of the villages and smaller cities. As soon as the plan shall have been rightly understood, its general adoption may be counted upon in all parts of our great country. Their management will principally and finally altogether be laid very probably in the hands of deaconesses.

### 3. THE MEDICAL COLLEGE HOSPITAL.

In our times no medical college is successful if it is not connected with some hospital or itself controls a hospital. On this account the medical colleges, wherever connection with existing hospitals is impossible, have founded their own hospitals. Especially do such hospitals as are connected with a State University enjoy a high reputation.

## 4. THE MILITARY HOSPITAL.

War times have contributed much to propagate the hospital idea. Formerly most of the wounded died because they lacked sufficient nursing. In the Crimean War, before Florence Nightingale arrived with her nurses in the field hospitals, the mortality amounted to fifty-two per cent. Out of every five patients who were obliged to undergo an amputation four died of hospital fever. Here, too, Florence Nightingale, with her nurses, as afterward the deaconesses and the related Sisters of the Red Cross, performed extraordinary things. The first military hospital is said to have been erected by Gustavus Adolphus, of Sweden, in the seventeenth century. George Washington busied himself much with this thought; but it did not result in anything of moment until, in the middle of the last century, endeavors were made to improve the hospital in general.

## 5. THE HOSPITAL WHICH OWES ITS ESTABLISHMENT AND MAINTENANCE TO PRIVATE BENEVOLENCE.

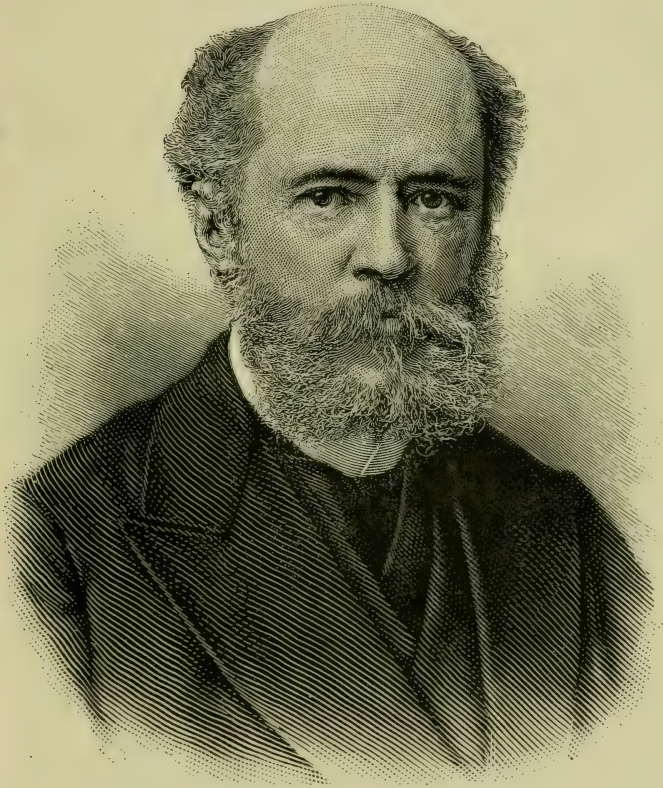
A model of these hospitals, which are counted in America by the hundreds, is the Johns Hopkins Hospital, in Baltimore. Johns Hopkins, a wealthy citizen, made a donation of several millions of dollars, and appointed a Board of Managers for the purpose of erecting a university, an orphan asylum, and a hospital. The hospital was built on a most beautiful site, on a large tract of land of fourteen acres, in the vicinity of the city, according to entirely new plans. The Board of Managers had mainly engaged the services of six professional men, who, independently of each other, were to set to work upon a plan for a modern hospital. They endeavored to utilize the experiences of centuries and to consider in every detail the progress made

in the realm of health-nursing. When the hospital was finished, it served as a model for every other hospital in the country in contemplation of erection. But it is this no longer to-day. At other places endeavors were made to avoid mistakes, and thus it succeeded in building hospitals which far surpass even the John Hopkins plan.

## 6. THE CHURCH HOSPITAL.

In the lead of all other denominations in this respect is the Catholic Church. In the United States there is scarcely a city of more than thirty thousand inhabitants that does not possess a Catholic hospital, managed by nuns or Sisters of Charity. The Catholic Church has thereby gained the favor of the general public, and their Sisters of Charity have not only become servants, but also pioneers of the Church. Fifty thousand of these Sisters of Charity are active in the United States; they give instruction to six hundred and twenty-five thousand children and young people, and do service in six hundred and ninety-five different charitable institutions; that is, in hospitals, Homes for the Aged, industrial schools, educational institutions, and asylums of the most varied character. The Catholic Church has in the United States one hundred and seventy-five hospitals, and almost every year some new ones are added to this number. The Sisters of the Good Shepherd in the State of Indiana have resolved not to rest until in every city of that State counting ten thousand or more inhabitants a Catholic hospital shall have been erected. The Protestant Church has missed a great deal in this direction, and her efforts in the construction of hospitals are of later date. The first great and well-patterned Protestant hospital, "The Episcopalian Hospital," was erected in 1860, in Philadelphia. Some years previous, St. Luke's Hospital, in New York, had been established. The Pres-

byterian Church later followed this example, and to-day most of the greater Protestant denominations have made a small but highly promising beginning in this direction.



REV. J. M. BUCKLEY, D. D.

The Methodist Episcopal Church opened its first hospital in the United States in 1887, and since then has built twenty-five hospitals. In the following we are free to



point out two of the most prominent hospitals of this Church.

"The Methodist Episcopal Hospital in New York."—This well-modeled hospital was opened December 15, 1887, in Brooklyn, N. Y. Its preliminary history is exceedingly interesting. Dr. J. M. Buckley, editor of *The Christian Advocate*, New York, in an article, January 27, 1881, entitled "Methodism and its Charitable Institutions," calls attention to the inexcusable neglect of his Church in this direction. Says he:

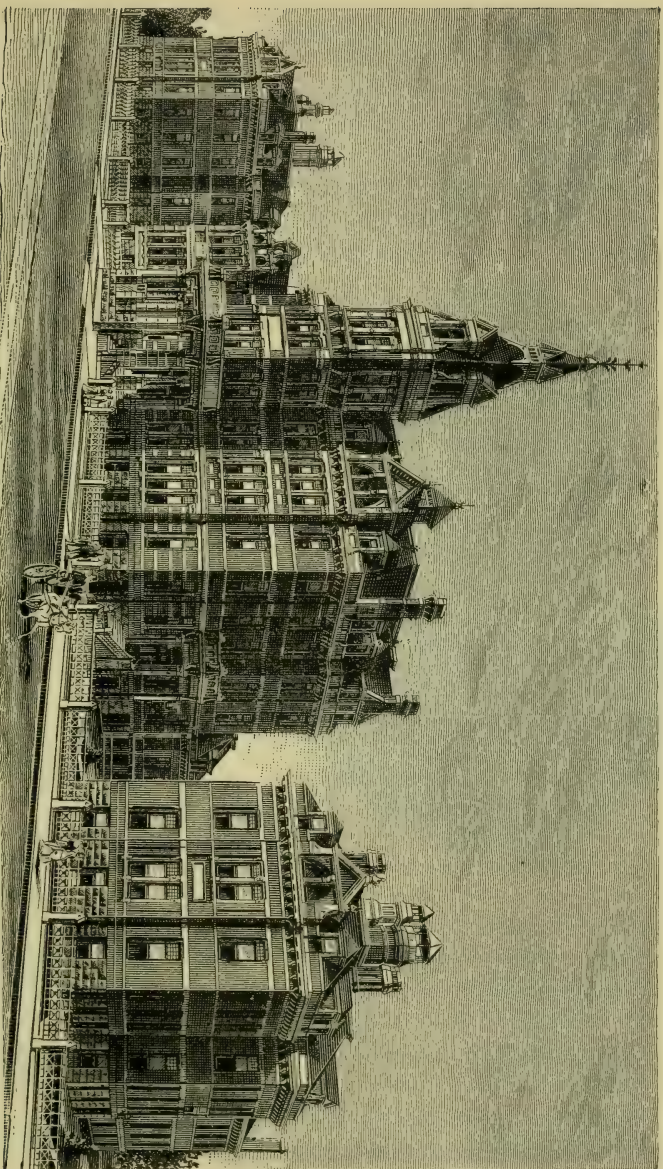
"It was stated that St. Luke's Protestant Episcopal Hospital had treated eight hundred and eighty-three Methodists, and the Presbyterian Hospital, during the preceding year, thirty-four of that denomination."

The closing sentences of that editorial were:

"We have built churches for ourselves and our families. Would it not be well for us soon to build something for all mankind? Shall Romanism seem to be truer to the benevolent side of the gospel than we are?"

"The time has come when the Methodist Episcopal Church should turn its attention to providing charitable institutions. It is to-day without a hospital, a bed in a hospital, a dispensary, etc. . . . We are far behind other leading Protestant Churches in respect to charitable institutions. Now that we have supplied ourselves with schools, colleges, theological seminaries, Missionary, Church Extension, and Freedmen's Aid Societies, is it not time that somewhere we build an asylum or a hospital?"

The effect of this article was that the New York banker, Mr. George I. Seney, offered to give \$200,000 towards the erection of a hospital. Several days later he doubled this sum, and before the building was finished he had paid out \$410,000 in cash.



THE METHODIST EPISCOPAL HOSPITAL IN BROOKLYN, N. Y.

Mr. George I. Seney was born May 12, 1826, in Astoria, Long Island. He was descended from a noble Maryland family, and his ancestors took a prominent position in Church and State. His father, Robert Seney, was a gifted and prominent minister of the Methodist Episcopal Church. George I. Seney was given a thorough education,



GEORGE I. SENEY.

and afterwards he entered a New York banking house. For thirty years he was connected with the Metropolitan Bank, first as assistant cashier, then as cashier, and finally as president. By wise investments he acquired a large fortune, and meanwhile assisted in a quiet way poor Churches, indigent preachers, and students and charitable institutions of all kinds. The Wesleyan University

at Middletown, Conn., received from him half a million of dollars, the Education Society of the Methodist Episcopal Church \$250,000, the Historical Society of Long Island \$125,000, the Brooklyn Eye and Ear Clinic \$25,000, and to the support and erection of churches he gave, in greater and smaller sums, not less than three-quarters of a million of dollars. After paying out \$410,000 for the new hospital, he said: "No money that I have ever given affords

me so much satisfaction and so much pleasure as the gift for this hospital." He was a man of extraordinary mental faculties, being possessed of quick powers of conception and keen observation, and in important moments his decision was instantaneous. At the same time he had a tenderness of feeling which is seldom found in business men of his character. He was by nature of a very retired disposition, modest in his intercourse, and, on principle, avoided every kind of public recognition. He possessed a thorough religious experience, using the means of grace conscientiously, and his devout life was a model for all around him.

The hospital is one of the most beautiful institutions of the Eastern metropolis. The center building has a frontage of one hundred and fifty feet and a depth of more than one hundred feet. The main entrance is really magnificent, and the structure itself soars in an imposing manner above the surrounding sea of houses. The two great wings which arise to the right and left of the main building are connected with it by means of corridors, and the arrangement and appointments leave nothing to be desired. The center building is not yet finished; that is, as to the inner arrangement and furnishing. The space of an entire quarter block of houses belongs to the hospital, and it lies in one of the best quarters of the city of Brooklyn, only a few hundred feet away from beautiful Prospect Park and a short distance from New York Bay. A view of the great expanse of waters may be had from the windows of the hospital. The property is valued at \$800,000, has a permanent fund of \$200,000, and some \$60,000 more are needed to fit up and finish the central building. During the past year in the hospital and dispensary connected therewith 16,885 persons received medical treatment. The hospital has also a training-school for nurses, and it is ex-



pected that in the not far distant future a Deaconess Institution will take the place of the training-school.

The Methodist Episcopal Hospital, Philadelphia.—Dr. Scott Stewart, a wealthy member of the Methodist Episcopal Church in Philadelphia, who died in 1881, bequeathed a large sum of money for the founding of a model hospital. For this purpose a Hospital Society was organized,

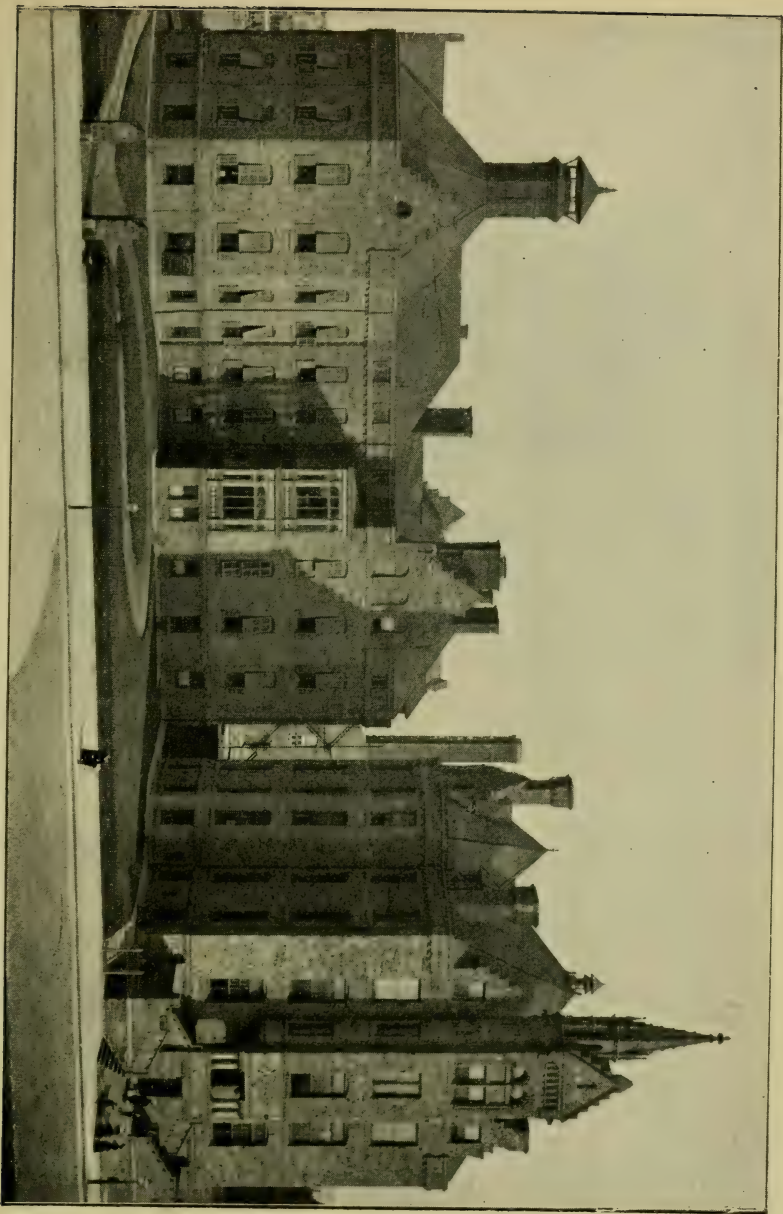


DR. SCOTT STEWART.

which received incorporation rights February 14, 1885; but not until April 21, 1892, could the handsome hospital building be thrown open to the public. The structure is located in one of the great suburbs of Philadelphia and on one of the best-known streets of the city, and we present a view of it in the accompanying picture. The entire property is valued at \$600,000. That the hospital has a cosmopolitan character is

demonstrated from the fact that, during the past year, patients from twenty-two different States were received and nursed within its walls. In the associated dispensary over five thousand patients received advice and medicine during the past year. Dr. O. R. Edwards is superintendent of the institution. The training-school for nurses connected with the hospital is in a flourishing condition. Voluntary contributions mainly support the charity work. No appropriation of public money is received. The total disbursements in 1902 were \$66,448.67.

THE METHODIST EPISCOPAL HOSPITAL IN PHILADELPHIA, PA.



## 7. THE DEACONESS HOSPITAL.

If by the establishment of numerous Ecclesiastical Hospitals a new epoch has been introduced in the Church of the present day and the nursing of the sick has been put in a hitherto unknown way in the service of the Christian, that is the Protestant, Church, we account this to be one of the pleasurable signs of the times. However, we do believe that the Church hospital will in the near future be dissolved in the Deaconess Hospital. The difference between them is not always understood. It lies neither in the arrangement nor in the management, but solely in the nursing personalities. In Church hospitals the nursing of the sick is performed by persons—principally Christian young women, who learn the duties of their calling chiefly with regard to their future vocation. They finish a three years' course, and then devote themselves to a well-paid private nursing of the sick. In the Deaconess Hospital, on the contrary, the Sisters attend the service of the sick, not for wages, but for Jesus' sake, and they devote their lives to the work joyfully. They are in the service of the Church, and, besides their inner conviction, they have the godly calling for the office. Their mission in the first place is the bodily care of the sick. To this end they require a thorough training, natural endowment, and good health, but, above all, a love for their vocation and a heart that burns with love for the Savior. But the deaconess knows that, in connection with the bodily service, she has the right and duty to care for the soul. When a man lies on the sick-bed he is generally more receptive than in his healthy days, and then a nurse who has experienced the mercy of God in her own heart may well exercise mercy and testify concerning the Divine Helper. Experience teaches that convalescents in many cases may be dismissed, cured

in body and soul. The ideal hospital is, therefore, and will remain, the Deaconess Hospital, and if by degrees the Church Hospital is absorbed by it, this is by no means to be regretted. The deaconess will be able to accomplish greater things in the service of the sick than the professional nurse could have done. We can only express the wish that the Deaconess Hospital may be developed to even greater perfection, and may soon be able to overshadow all other hospitals. In the United States during the past fifteen years nearly fifty, and among these a number of really important Deaconess Hospitals, have been erected. In some instances these are Mother Houses fashioned after the German model. And yet this is but the beginning. If in this country an idea has been rightly conceived and the matter once undertaken, one may rest assured that it will be carried out with enthusiasm. And there is no lack of the necessary means. May the love of God ever remain the incentive, and the Holy Spirit the Leader!





## APPENDIX.

### ESSAYS, ADDRESSES, AND STATISTICS.

#### THE WOMAN QUESTION IN THE LIGHT OF THE NEW TESTAMENT.

C. GOLDER.

THE Woman Question has become a leading topic of the times. Though it were granted that more than what is seemly has been conceded to her domain, there remains enough to justify a full consideration of the question; for with the antiquated saying, "Women ought to remain at home," they can no longer be cut short. And just because woman must find her true vocation in the household, and because this condition is no longer possible for thousands of them, it is evident that we no longer have to deal with an emergency only, but also with a serious social danger. The danger lies in woman's emancipation desires, growing out of the changed conditions which industrial progress has made opportune. Christians of modern times must seek the right path with wisdom and love, and be careful to lead this movement into Scriptural lines; otherwise disaster will arise from it to our Nation, and more especially to our women. Many gifted and influential women both in Europe and America have, from the beginning, allowed themselves to be carried into devious paths by the Woman's Rights Movement. They request equal rights with men in the State and the Church, and not infrequently there are those who even peremptorily demand woman's ordination to the office of the ministry. In this connection the apostles are arraigned; the Scriptures bearing upon the position of

woman are no longer considered inspired, or at least it is believed that the views of Peter and Paul are not entitled to any lasting sanction of woman's position. In his well-known treatise, "Woman's Vocation," Professor John Weiss writes: "The apostles stand with one foot on the old conception of things, and with the other on the moral, religious, and social equality of woman. As the views of the apostles have outlived themselves in the slavery question, so they have also in the woman's question." Mrs. Elizabeth Mallet, who has exceptionally distinguished herself in the emancipation doctrine, charges the Christian Church with having neglected to carry out the Biblical principle in regard to women and to the present day being in the way of woman's endeavors and not yet understanding her mission. The most prominent American champion of the Emancipation Doctrine, Mrs. Elizabeth Cady Stanton, says that the promise of woman at the marriage altar, to be obedient to the man, is an antiquated relic of those days when women were yet the slaves and pack-horses of men. She can not understand how preachers may still appeal to the saying of the apostles as if what was proper and adequate at that time could also adapt itself to the very much changed conditions of the present. It is on this account, she reasons, that they must go back to the history of the creation to find an argument for the unwarranted and unchristian position in which they endeavor to place woman. She then continues, verbatim:

"So long as we assign to woman an inferior position in the scale of being, emphasize the fables of her creation as an afterthought, the guilty factor in the fall of man, cursed of God in her maternity, a marplot in the life of a Solomon or a Samson, unfit to stand in the 'Holy of Holies,' in the cathedrals, to take a seat as a delegate in a Synod, General Assembly, or Conference, to be ordained

to preach the gospel or administer the sacraments—the Church and the Bible make woman the football for all the gibes and jeers of the multitude. . . . The sentiments of men in high places are responsible for the outrages of the lower orders in the haunts of vice and on the highways; when, in their marriage service, woman must promise to obey, she is made the inferior and subject of the man she marries; when the following passages of Scripture are read from the pulpit they make woman the mere football of man's lust. . . . All our efforts to suppress prostitution are hopeless until woman is recognized in the canon law and all Church discipline as equal in goodness, grace, and dignity with bishops, archbishops, yea, the pope himself. We must have expurgated editions of canon and civil law, of Bibles, catechisms, creeds, codes, and constitutions, and of Paul's toilet directions as to covered heads, long hair, and sitting in silence and subjugation, hanging on man's lips for inspiration and wisdom. The chaotic conditions of society can never become harmonious until the masculine and feminine elements are in perfect equilibrium."

Mrs. Stanton makes no equivocation in holding the Christian religion responsible for the unhappy marital conditions of the present day. She calls upon society to disregard in its path the ancient views of the apostles in regard to the position of woman, to educate the wife to a greater self-respect, and to instill into the coming generation a wider measure of appreciation for the mother. In her opinion, the world will only then become better when woman shall have been allowed equal rights with man.

This reference shows the drift of things from such a point of view. In order to emancipate woman, one must first divorce himself from the Word of God. Leaders of the movement in question boldly maintain that the solution

of the woman's problem finds no encouragement either in the history or practice of the Church. In this connection it ought to be clear that no one may leave the ground of apostolic authority without being obliged to abandon the whole Bible as the inspired Word of God. Just so soon as we betake ourselves to the treacherous quicksands of subjective feelings and human conceptions, and hold that the inspired writers may have erred on one question, we must grant that the authority of the Holy Scriptures may not be decisive in others. The talented leader of the American Emancipation Movement—Elizabeth Cady Stanton—grasped this phase very well, and consequently undertook a new translation of the Bible. Her object was to publish a so-called "Woman's Bible," in which the offensive passages were to be expurged or so modified as to fit into her theories.

The Scriptures, and especially the apostolic writings, it is true, are not a codex of laws; and the Church of Christ, which knows the mind of her Founder and possesses his spirit, will not be a slave to their literal sense. The changed customs of to-day are proof that an easy distinction was made between the permanent and accidental things, between the spirit and the flesh; but it nevertheless remains true that when the Church let go the accidentals, she adhered with unyielding tenacity to the apostolic fundamental idea of the position and vocation of woman. The eternal fundamental laws of the kingdom of God are laid down in the Scriptures, and there must be no tampering with their inviolate force. Rev. Mr. Zoellner, of Kaiserswerth, in his able lecture on "The Modern Woman's Movement and the Deaconess Mother Houses," very truly remarks: "The Woman's Movement can not be led into different channels by believing that in this important particular the Word of God is not an unconditional authority. Compromises



made at such a price will not only serve to commit ourselves, but to undermine our safeguards. There could be nothing more fatal to the Woman's Movement than if its leaders depreciated the leading of the Holy Spirit in the utterances of the apostles. For the very sake of woman it is important to adhere to this authority unyieldingly, and to oppose all intemperate striving after a false independence, and not cease repeating that the authority of the Scriptures is the foundation of the whole structure, erected for the protection of woman."

Woman can no more be emancipated from the fundamental principles of the Holy Scriptures than from the eternal laws of nature. Like all organisms, so is also human kind divided into the male and female sex, making up two different forms attracting and complementing each other. This is a law revealing itself in the entire creation, and it can not be pushed aside by the emancipation projects of the present day, nor by speeches and resolutions or regulations and fabricated ordinances. The history of the creation tells us, "And God created man and woman." Sex is therefore not an accident, but an element underlying the entire nature of man. If a man is truly a man and possesses the manly qualities in the fullest sense, he will in every respect be distinguished from the woman; and if we will investigate the difference of sex, we will find that it lies not only in the construction of the body and the external appearance, but that a sharp line of demarcation has been drawn in the entire composition of man. It is not a question whether the woman is less endowed, for she is not, but she is differently endowed, and, as her faculty lies in other directions, the wise Creator has assigned to her a totally distinct mission. The Scriptures show us that God treats the sexes in entirely different ways. He assigns the birth and training of the Savior of the world

to the quiet and devout Virgin Mary, unknown to fame; but she was a woman in the fullest sense of the word, and God ennobled her calling. If a woman would honor her sex, she must remain womanly. No sooner does she attempt to confound the differences of sex and allow but the distinction of bodily formation than she lowers herself in the estimation of man, and revolts against the law of creation which reads, "Each one after his kind." A recent writer\* characterizes this distinction very beautifully and truthfully as follows:

"Woman is more concrete, man more abstract; woman exceptionally intuitive, man deductive; woman has thoughts, man ideas; woman is more impulsive, man more logical; woman works more with nerves, man more with muscle, as they betray themselves in overexertion. Indeed, the entire conception of the world is different in the sexes. Woman observes differently, feels differently, and gives an entirely different expression to her thoughts. One might almost say, she is differently bad and differently good. She loves differently, and hates differently; for God arranged the world beautifully and opportunely by the creation of woman, thus dividing mankind into harmoniously related halves. The one is to do, the other to be; the one to speak, the other to listen; the one to lead, the other to follow; the one to invent, the other to use; the one to advance, the other to wait; the one to plant, the other to cultivate and water the fruits and flowers; the one to build the house, the other to adorn it with beauty. As men we are to protect the gift of our children, and with God's help provide for their future; our wives will rear them to maturity upon their laps. Women, too, have great tasks to perform, and it means much for them to look after the family, to nurse

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\*"Nature and Law," by F. Bettex. (Velhagen & Klasing, Bielefeld and Leipzig.)

them in the sick-room, to study out the problem of clothes and linen, to care for meat and drink, to watch at the cradle, and to be ever cheerful and patient in the hundreds of annoyances that in the household are of daily occurrence."

The slogan "Equality of Sex," which the Woman's Rights champions have adopted, is a contradiction in terms, since sex presupposes inequality and difference. He who would wipe out this God-made distinction, or abolish it, would make man a woman, and woman a man. Who attempts it fights against nature, and is totally ignorant of the particular life mission of both sexes. True, the late denomination, "the new woman," is entirely agreeable to this view of things; but "the new woman" is not the divinely-created "Biblical woman," to whom the Creator has assigned a vocation for which she is fitted. There is in the present Woman's Movement an element which might be properly designated "Andromania." Many women have lost the womanly ideal, and are endeavoring to be men. They regard as their greatest triumphs to acquire the same rights as men and to be allowed to do what formerly belonged to the province of man alone. This does not mean that woman is to be barred from the profession of law, medicine, or teaching because for centuries these were practiced exclusively by men. But when it is assumed that every vocation in life is to be open to woman on the ground that in all things she has equal rights, an injustice is done her sex. This position is just as wrong as that ultra-conservative opinion which maintains that, because Hannah, the mother of Samuel, had no access to a judicial position, or because Phoebe, the first deaconess, was not allowed to cast her vote, these same conditions should prevail at the present day. In both cases the inference is wrong. We totally misapprehend the distinction of sex and the designs

of God by asking: "If a man is entitled to this and that, why not the woman? If the son has chosen this vocation, why not the daughter? If the husbands go to war, why not the wives?" The Scriptures give to us an entirely different idea of the essence of woman, and show us how the Creator assigned to each sex a particular sphere of action. If we would hold more to the Word of God, the woman question would be less complicated and easier of solution. It appears to us that even to-day, after a lapse of six thousand years, man does not yet understand the essence of woman, and it would also seem that woman has not yet learned to know herself. The Bible tells us that all reforms must begin with the cradle, and that in the family must be sought the foundation of all temporal happiness and the support of all that is great and beautiful and noble on earth. The family is society, State, and Church in embryo, and the spirit of the household, its happiness, the progress of the people, the hope of the future, and the prosperity of the Church, all depend upon the queen of the house—the mother. The mother, sitting at the cradle, makes history, and her hands rule the world. The emancipation of woman can, therefore, only lie in the direction that is pointed out by the Scriptures. The so-called "emancipated woman" forsakes the vocation given to her by the Creator, and thereby finally abandons herself to unbelief, as is abundantly proved by the example of Elizabeth Cady Stanton and other leaders in the Woman's Movement, conspicuously the socialistic women of Europe.

On the other hand, we must concede with regret that the Scriptures in reference to the position of woman have not always been properly understood by many upright Christians, nor at times by the Church herself. Many mistakes and errors have been made, and the selfishness of man has taken advantage of the weaknesses of woman, and given



her humiliation. It is a remarkable fact that the teaching of the Apostle Paul on this question has been much misunderstood. Less than a century ago a woman making a public address would have been pelted with rotten eggs. Woman at that time in the United States was completely disfranchised. Susan B. Anthony, the American pioneer of greater woman's rights, found, in the '50's and '60's, churches and halls closed against her, because the preachers said, "Women ought to remain at home," and the apostle had written, "Let the women be silent in the congregation." The contest against slavery, intemperance, and immorality was carried on at that time with few exceptions by men, and every effort to organize the women into a campaign against these evils failed. For six years Susan B. Anthony traversed the State of New York from one end to the other, distributed literature, and gave public lectures, until she finally succeeded in influencing the Legislature to pass a law allowing married women to compel payment of wages, and after the death of their husbands to act as guardians of their children. Thirteen times the petitions of women, presented in the form of a legislative bill, were voted down, until they finally succeeded in having laws passed in a few States granting women greater rights. It must be conceded, even to-day, that much injustice is done woman, and that she is not accorded the rights vouchsafed to her by the Creator. In thirty-seven States of the Union a mother has no legal rights in regard to her children. In sixteen States a married woman can not make any claim for the payment of wages. In eight States a woman loses all right to her personal property as soon as she is married. These are surely insufferable conditions, and the Woman's Movement is not only justified, but will have its hands full, to remove these evils. But when it holds the Scriptures responsible for these conditions, it commits an injustice; and

when it undermines their authority, it saws off the limb of its support. The protection of woman lies in the doctrines of the Bible, which alone is responsible for all the progress made, and which alone can establish the true and God-designed relation of the two sexes.

It is important for us to know what position woman held in the Church in the days of Jesus and his apostles in order to be able to solve the question from that point of view. We must, therefore, ask, What does Jesus teach, and what do his apostles teach, in regard to the position and mission of woman?

Let us first direct our attention to the attitude of Christ to woman. The women of whom the Gospel speaks never abandoned their original calling, the Savior did not acquit the wife of her family and maternal duties, and not one of them was raised to the apostolic office of preaching. If to-day's disciples of woman's emancipation are right, Christ missed a good deal. He should have selected six male and six female apostles, and have sent out not only seventy men, but seventy women, to the cities and villages to preach the Word of the kingdom. It is strange that he did not even intrust an office of any kind to his mother, who was with him until his death. Salome remained, before and after, the mother of the children of Zebedee, and Mary and Martha of Bethany ruled their household after it had become the joy of their life to sit at the feet of Jesus and serve him at the table. Closely as the women held themselves to the Lord, we are left the impression that they remained within the boundaries of their duties, which the natural dispensation of God had assigned to woman. From this standpoint the Scriptures follow throughout woman's further sphere of usefulness in the kingdom of God. Women followed Jesus when he went about through cities and market-places. "and ministered unto him of their sub-

stance." (Luke viii, 1-3.) Here the Lord Jesus indicated to us the mission of woman. It is the vocation of ministering love. This vocation he ennobled, and therefore is the service in the kingdom of the Lord the most secure dominion.

A modern writer says: "It may be said that woman by the ministration of love has become a ruler; she governs not by means of the law, but the more securely and universally through love. She has thereby accomplished what never could have been done by the male world, and she justly deserves a place of honor in the grateful remembrance of Christianity. The whole history of woman puts before us the important problem how her confining duties and freedom, her domestic restrictions and participation in public life may be reconciled. The Old World at last endeavored to break down the barriers behind which women formerly kept themselves; but woman thereby suffered moral shipwreck. The Gospel has solved the question and realized the unification of both sexes by the saving mission which it gave to woman, to serve the kingdom of God in the narrowest as well as the broadest field of action. . . . Nowhere in the Scriptures did the women overstep the boundaries of a quiet life. The few exceptions recorded in the Old Testament do not change the rule, simply because they are exceptions. The Savior did not abolish the law of obedience laid down in the creation. He liberated woman, for 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.' Although the Lord counted among his laborers as many women as men, there is not a single instance where the women forsook their mission of ministering love. The men left their fishers' nets and customs-bank. The Lord made no demands of the women. The Savior nowhere changed the family relation established

by the creation, and the apostles themselves did not abolish this order of things. As the dispensation of the creation, so also did the attitude of Christ and his apostles, as well as the entire arrangement of the apostolic Church, indicate that the mission of woman lay conspicuously in the service of self-denying love. Even though Christ did not call a woman to the apostleship, we must not overlook the fact that he chose a woman as the first herald of his resurrection."

Christ's teaching is far above that of all other teachers of mankind. Buddha forsook outrageously wife and child. Socrates despised his wife, and treated her with contempt. Mohammed set up vile teachings in regard to woman. The true dignity and mission of woman were first recognized when Christ came into the world, and his coming in this relation had an epoch-making force. It is remarkable and flatly humiliating that the teaching of Christ on this question should have been so much misunderstood, and that this happens so frequently at the present day. But within the past twenty-five years more changes have taken place in its phases than during the entire eighteen hundred years that have gone before. The universal recognition of woman's rights is one of the most momentous facts of modern times. It is difficult adequately to comprehend the gigantic revolutions that have been brought about in this domain within the past three decades of years. Woman to-day may in the spirit of the Scriptures unfold a blessed and comprehensive usefulness in most secular fields as well as in the Church. But let us return to the Scriptures.

When the disciples were waiting at Jerusalem for the fulfillment of the promise of the Father, they "all continued with one accord in prayer and supplication with the women and Mary the mother of Jesus." (Acts i, 14.) Upon the subsequent outpouring of the Holy Ghost they



also received of his fullness with the apostles, and spoke in different tongues. Later we read of the four daughters of Philip the evangelist, "virgins, which did prophesy." By this "prophesying" we are likely not to understand teaching, nor the expounding of the Scriptures, nor preaching, but rather the inspired speech of exhortation and comforting in the congregation. We call to mind other well-known names, such as Tabitha, who "was full of good works and alms deeds," mourned by many to whom she had been a caring mother; Phœbe, the deaconess of Corinth, the nurse of Paul; Priscilla, the friend of the apostle and instructress of Apollo; Lydia, the hostess, in whose house the congregation in Philippi was gathered; and numerous other women whose names are mentioned in the sixteenth chapter of the Epistle to the Romans. No period and no nation of the Old World presents in so circumscribed a circle so many honored women as the initial history of the Christian Church. This shows what a new and higher importance was imparted to woman by the gospel, not only for the limited circle of the home, but for the wider sphere of congregations, the kingdom of God, and the entire moral world. In the Pauline letters we everywhere meet with devout and gifted women, helpers in the expansion of the Church and the upbuilding of Christ's realm.

If it is asked, "What did the apostles teach in reference to the position of woman in the Church?" the answer must principally be found in two passages in the Epistles of Paul, which are continually quoted, and which have been the source of much misunderstanding and difficulty. Jesus never uttered a word himself that we might use to throw light on this question, and we are therefore restricted to the declarations of the apostles, particularly those of Paul, which must be explained by the text itself. The passages in question are the following: "Let your women keep silence

in the churches : for it is not permitted unto them to speak : but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home : for it is a shame for women to speak in the church." (1 Cor. xiv, 34, 35.) "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity and holiness with sobriety." (1 Tim. ii, 11-15.) As in all great and important questions, so also here, we meet with two extreme positions in the Scriptural interpretation, and, as usual, both sides are in the wrong. The ultra-conservative side maintains that silence is enjoined on woman at all times and in all conditions and in all parts of the world, at public gatherings in which men participate. The radical side, on the other hand, holds that these passages do not suit the present day, that times have changed, and that the principles laid down by Paul have become antiquated. Both positions are untenable, because they are unscriptural. Against the ultra-conservative view in question is arrayed the entire Christian civilization of modern times, the Reformation, and the strongest Protestant denomination in the United States, the Methodist Episcopal Church, as well as most of the other prominent religious bodies. Women are permitted, for instance, in the Methodist Episcopal Church, to pray in public, to make public confession, to teach in the Sabbath-school, to make public addresses at mixed gatherings, to perform the functions of class-leader, steward, Sabbath-school superintendent, and trustee. Again, no one objects to their teaching in the public schools and higher institutions of

learning, and to labor in all fields of home and foreign missions, and all these functions, it is believed, may be reconciled with the Scripture passages cited. But there is danger of going too far in this direction, and it is well to take warning. The radical direction—and here we are not thinking of people who are ready to forsake the ground of the Scriptures or unwilling to hold tenaciously to God's Word, but of devout and conscientious men and women who have the spread of the Lord's kingdom at heart—runs danger of causing irreparable damage to the woman question, of throwing the Scriptural foundation aside, of disquieting the Church, and unintentionally impairing the divinely-designed position of woman, and leading it into devious paths. It is no wonder that this position is constantly winning more followers, especially in our free country, in which the democratic spirit completely dominates the mind. But we must take warning against this tendency quite as much as against the ultra-conservative, which has long outlived itself. The Biblical position and sound sense meet each other in the middle. Let us more closely examine the two Scriptural texts.

The attempt of many commentators to translate the word "speak" and "speak in the church" of the original text as "talking" or "chattering" deserves no serious attention. The same word is used when there is question of God and the angels speaking. Numerous writers have therefore resorted to other explanations, seeking to bridge over the chasm which lies between the word of the apostle and the progressive customs of the present day. It is hardly necessary to enter minutely into these different and in part strange theories. The key to the satisfactory solution of the entire question lies in the application of the recognized method of clearly and definitely distinguishing unchangeable principles from changeable customs. A

philosophic, moral, or Biblical principle knows neither time nor place, nor can it be changed by conditions; but customs may change. If we go back to the foundation and source of a thing, we have a principle; but this is distinct from its concomitant manners and customs. Let us apply this method to the matter in question.

The Biblical principle in regard to the vocation and God-designed position of woman reads: "They are commanded to be under obedience, as also saith the law." (1 Cor. xiv, 34.) What law? The principle laid down at the creation: "And thy desire shall be to thy husband, and he shall rule over thee." (Gen. iii, 16.) Paul develops the principle of subjection from the beginning of human history, and points to the double reason: "For Adam was first formed, then Eve. And Adam was not deceived, but the woman, being deceived, was in the transgression." (1 Tim. ii, 13, 14.) Because man was created first and woman first fell, these are the Divine grounds for this subjection: "And he shall rule over thee." But the apostle goes still further in his investigation, and reasons from away before the fall. He says: "For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." The apostle shows incontrovertibly that, in the very creation, the immutable principle is laid down, "And the head of the woman is man." (1 Cor. ii, 3.) This principle was established by the Creator himself. In the words, "I will make him an help meet for him" (Gen. ii, 18), the entire dispensation of the creation is announced. Here we have the immovable foundation whence the further boundaries within which woman's activity for all times is to move



must be derived. In numerous passages Paul, and also Peter, declare that the woman must be subject to the man. Of special importance in this connection is the passage (Eph. v, 22-25): "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the Head of the Church: and he is the Savior of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it." In this passage Paul has modified the word "submit" by saying in the preceding verse, "Submitting yourselves one to another in the fear of God;" and subsequently he says: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh: but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." (Eph. v, 28-33.) While it is stated here that the husband is the head of the wife, it is only in the sense as Christ is the Head of the Church. And Christ is not the Head of the Church for the purposes of gain and oppression, but to heap gifts upon her and elevate her to his throne that she may share with him in his glory. In like manner ought the man to love his wife and share with her all his rights.

And now let us again go back to the difference between unchangeable principles and changeable customs. For instance, in the Greek Church in the apostolical times it was

a sign of respect to bare the head, as it is with us. In the East, on the contrary, the head was covered, and this is the custom to-day. If we wish to do any one reverence, we lift the hat, but in China for the same reason the hat is put on. In meeting a friend we press his hand; the Chinaman shakes his own. With us, black is the color of mourning, and white the color of joy; in China it is just the reverse. In entering a house it is courtesy with us to let the lady step in first, but in Turkey the man walks in the lead. Etiquette, rules of decorum, manners, and customs change and vary in different climes and times. After the Savior had washed the disciples' feet, he said: "Ye also ought to wash one another's feet. For I have given you an example that ye should do as I have done to you." (John xiii, 14, 15.) Paul puts the "washing of the saints' feet" in the category of good works. (1 Tim. v, 10.) Climate, dusty roads, and the wearing of sandals sanctions in the East the feet-washing of a guest as a matter of comfort and duty. Christ by its means performed an important symbolic act. Later the washing of feet was raised to the dignity of a sacrament, and there is still a sect by whom this is retained. Christianity, however, in general, dropped this custom, retaining at the same time the principle of ministering love upon which it is grounded. The principle of "love for the brethren" remains unchanged, but the custom in which the principle found expression has departed. Another custom in the apostolic Church was the anointing of the sick with oil. (James v, 14.) Oil in those days and in that climate was a substitute for the medicine of the present time. Many Christians retained the custom of anointing the sick with oil, and in one Church it was raised to the dignity of a sacrament. The underlying principle of praying for the sick and giving them medical assistance has remained. A very similar

case is found in the customs prescribed by Paul: "Let your women keep silence in the churches;" "It is not permitted unto them to speak;" "Let the woman cover her head." These customs have changed. In some instances they have ceased to be in vogue even in the East, and in the West they have been abrogated altogether; but the underlying principle of subjection remains unchanged. The apostle writes to Timothy, "Let the woman learn in silence with all subjection." To be *subject* is the immutable Divine law. By "learning in silence" woman is to give evidence of this subjection. The principle is found in subjection, the evidence in her "silence." The principle remains, but the evidence in conformity with the conditions of our times may be expressed differently from the being silent and wearing veils.

The Savior, for example, gives his disciples the direction: "Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house." The custom has changed, but the underlying principle has not. Paul writes to the congregation at Rome, "Salute one another with a holy kiss" (Rom. xvi, 16); and Peter gives the same direction (1 Peter v, 14). The custom is no longer generally carried out, but the principle of hearty brotherly love which the children of God are to entertain for each other remains the same. The Savior (Matt. xix, 21) gives the direction, "Sell all that thou hast, and give it to the poor." We do not adhere to the literal sense to-day, but the principle expressed, "to have as though we had not," and "to do good and to communicate," remains intact. It is therefore clear that the silence of woman and her covering with a veil are no longer necessary, at least not in the Western countries, and that the position of woman as "the helpmeet of man" has been changed; but the principle of

subjection remains the same in all countries and at all times.

Summing up the whole in a few theses, we have the following result:

1. Woman is on a plane of perfect equality with man in the religious domain; that is, both sexes were redeemed by Christ, and have, as children of God, the common duty to build up the kingdom as best they can. "There is neither male nor female: for ye are all one in Christ Jesus."

2. Woman has the mission in the gospel to build up the kingdom according to her special gifts and faculties, particularly through the service of love. In this relation she is more like the Savior and accomplishes greater things than man. The Church, in the Deaconess Work, has given the female sex a wide field of fruitful usefulness, even within its inner portals.

3. The order of creation has placed upon woman, on account of her natural endowments, certain restrictions which can not be removed without injury to her highest interests. She should, therefore, not push herself forward and lord it over man. Neither in social nor commercial nor political relations can she usurp the lead without changing the nature of her being and forsaking her God-given vocation.

4. The calling best suited to womanly nature is that of wife and mother, and unto this the female sex ought to be specially educated, and man should have a conscientious care that their duties be not disregarded or depreciated.

5. Both the Scriptures and nature assign to woman the family circle as the principal sphere of her calling, and it is only from this standpoint that the woman question may be safely discussed. The Scriptural passage, "The husband is the head of the wife," speaks only



of his authority in the family circle, and determines nothing for public life.

6. The precept of the apostle, imposing "silence" upon woman, was not at variance at that time with her highest interests, and while the necessity of her "silence" by the force of changed conditions has passed away, her highest interests may nevertheless be conserved. It is, however, certain that woman was debarred from ordination to the ministry, although the passages in question (1 Cor. xiv, 34, 35) say nothing of the boundaries within which woman is to move in public life.

7. It is clear that, if the world is to be saved, woman must at the present day be drawn into a much more expanded and general circle of activity, and it devolves upon the Church in an entirely different manner than has happened for the past two thousand years to return to the principles of Holy Scripture and the Apostolical Institutions. The Deaconess Movement opens up for woman a blessed usefulness outside of the home, and this in the direction of practical charity and service to mankind. When it is considered that the women of paganism can only be reached by female missionaries, that in the home Churches two-thirds of the membership belong to the female sex, and, finally, that their social and ecclesiastical relations, as well as their intellectual and educational progress, are far ahead of the apostles' times, it must be acknowledged that the Church needs in a great measure the enlightenment of the Holy Spirit on the question of the proper position and sphere of woman.

SCRIPTURAL CONCEPTIONS OF DEACONESSSES AND THEIR  
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IN examining the life of the early Christian Church in all its aspects, the conclusion can hardly be avoided that the activity and influence of those women who served as deaconesses must have been one of the strongest factors. The value of their ministrations, in training female converts, in the public service of the congregation, and in aiding the destitute, the afflicted, and the persecuted, can hardly be overestimated.

The female diaconate was one of the most beautiful and fruitful plants that grew in the Lord's vineyard in the days of the first love, when the Pentecostal spirit, with its life-giving zephyrs, moved everywhere. But it was a very tender plant, and, therefore, when the miasms of false teaching and sacerdotalism began to penetrate the vineyard, this goodly plant soon began to droop and decay, and, as a mockery, nunnism grew up in its place. No Scriptural institution can prosper when its Scriptural foundations have once been destroyed, and we should beware of attempting to build up anything in the Church on any other basis than that of God's living and everlasting Word.

It has pleased God, who giveth his Spirit as it pleaseth him, to permit the Scriptural female diaconate to reappear in these latter days. It sprouted and grew up miraculously, as it were, in the Protestant Church of Germany, a field which many of us had deemed too barren to bring forth any good thing; and it has just as miraculously stretched its branches over all Christian lands. How important it is that the Church should know what this latter-day sign means, and that she may know how to avoid

crippling this blessed and tender growth! How important clearly to set forth the Scriptural conception of the Deaconess Work, and thus gain a correct standard by which we may distinguish the genuine, divine plant from the parasitic growths that threaten to fasten their destructive tendrils around its branches!

At first sight it may seem that the Bible has very little to say about deaconesses and their work. In apostolic days there were no Mother Houses and hospitals, with their manifold regulations concerning the reception, training, investiture, work, and behavior of deaconesses, and hence we find very little information about these things in the New Testament. But this need not trouble us. As the Scriptures—thanks be to God!—do not contain a ready-made system of dogmas, they likewise fail to give us constitutions, by-laws, and regulations for the benevolent institutions of the Church. Wheresoever the Spirit of the Lord is, there is liberty, and to the extent that this Spirit operates in the Church, it is the constantly-increasing body of Christ, which can not be compressed into unyielding forms, such as human wisdom has always been ready to weld for it.

The Church of Jesus Christ is a living organism, begotten and born into the world by the Spirit of the living God, and this same Spirit, which still moves in the Church, will continue building the living edifice in ways that seem best to himself.

What would have been the result if Christ had postponed his advent until the Jewish Sanhedrin had prepared a constitution for his kingdom; or if the Apostle Paul had waited with the establishment of Gentile Churches until his Judaizing brethren had laid down rules for their conduct; or if Theodore Fliedner had put off the setting apart of godly young women to the work of deaconesses until the

highest council of the Prussian Church had worked out a plan for his guidance?

The female diaconate in the early days was like the Church itself, the product of God's Spirit, who wrought whatever was good and lovely in the hearts of believers; and, accordingly, the Scriptures do not tell us how deaconesses should be trained, but rather of the life and activity of those whom the Holy Spirit himself had trained and thrust forth in the days when the Church itself was a living and stupendous miracle. The Christians at Joppa did not so much as think of such a thing as the office of a deaconess, much less did they dream of establishing a Deaconess Home; and yet the Holy Spirit had already placed a full-fledged deaconess in their midst, in the person of their own sweet-spirited Tabitha. And no doubt Phœbe of Cenchrea, whom Paul commends so heartily to the brethren at Rome, performed the work of a deaconess before a committee had ever been organized to give her a paper license or recommend her for the ceremony of consecration. It was the Holy Spirit himself who had appointed and consecrated Phœbe a deaconess, while the Church and Paul, through the same Spirit, had simply recognized her as such.

It is evident that the women who did the work of deaconesses in apostolic times were essentially and actually deaconesses before the Church recognized them and employed them as such in a formal way. At that time the love that serves for Christ's sake pervaded the entire body of believers. A Church from which the spirit of this love is absent can not be owned by Him who came to serve, and not to be served. To such he says, "Why call ye me Lord, and do not what I tell you?" But what he himself has told us, and what he has inspired his holy apostles to tell us, is, that for his sake we are to care for the children,



feed the hungry, clothe the naked, nurse the sick, visit the prisoners, comfort the sorrowing, and reclaim the wandering.

But although this spirit of service was general in those early days, there were yet men and women in the Church who possessed the charisma of serving in a special degree, and so, when circumstances arose which made it necessary that some should act for Christ and his Church in a particular manner, as instruments of benevolence—as was the case when the first seven deacons were appointed at Jerusalem—such persons were set apart officially for such service, and thus the office, or, if you please, the Order of Deacons and Deaconesses came to be established. That each of these persons was assigned to that branch of service for which he or she was best adapted, we may assuredly take for granted.

These evident apostolic facts supply us with the premises from which the principles that underlie the true conception of the female diaconate, and which should guide us in this noble movement, may readily be deduced.

And, first of all, it is plain that no other than the Holy Spirit can call a young woman to the work of a deaconess. Those who enter without this call, enter from a wrong motive, and can not possibly be successful. A candidate should not desire to engage in this holy service because she wishes to gain her livelihood in this way, nor because she has been disappointed and grieved in other directions; nor because this vocation seems to her more respectable than others; nor because she expects to merit heaven by her good works; but because the Holy Spirit has wrought within her the willingness to serve the needy and helpless with joyful self-denial, for Jesus' sake.

Nor must the Church move in this great cause except as the Holy Spirit directs. The Church must not act

arbitrarily, but should go forward as fast as the Holy Spirit moves her, and no faster. If she move slower, she will quench the Spirit; if faster, she will be in danger of building with wood, straw, and stubble, rather than with silver, gold, and precious stones. It is far better to carry forward the work of a small institution with two fully-consecrated, Spirit-filled women, than by merely human persuasion to increase the number to ten, and then find ourselves hampered by their unfitness.

Again, our Scriptural premises enjoin the Church to admit all women to this blessed work whom the Holy Spirit has truly called, no matter what their station in life may be. It was thus that, in the early Church, some of the deaconesses were virgins, others were married women, and still others were widows. Why should not the Deaconess Work—I mean in the official sense—be open to all these classes now? What right have we to exclude them?

It must, of course, be admitted that, as a rule, it is not feasible to receive widows or elderly maidens or married women into our Deaconess Homes and Hospitals. But is there not room for deaconesses in our Churches outside of those institutions? And should not the Church be ready to employ widows and married women in this capacity when it is evident that God has given them the charisma of serving in an eminent degree, and that the Holy Spirit himself has trained them better than many others can ever be trained in schools? In this respect our Protestant Deaconess Work is still much too stiff and narrow as compared to that of apostolic times. Let us beware of establishing an ecclesiastical bureaucracy, in which God's Spirit can no longer freely move.

It is true the Apostle Paul has given us delicate but significant warnings, which should make us wary in appointing widows and married women as deaconesses. Con-

cerning the former, he says, "When they have waxed wanton against Christ, they desire to marry, having condemnation, because they have rejected their first faith," etc.; and as to the married women, he remarks that they must seek to please their husbands, while virgins need only to seek that which pleases the Lord. From these passages it follows that widows and married women should be employed as deaconesses only in exceptional cases. But the exceptions we find in the Scriptures and early Church history are such remarkable exemplifications of fidelity, devotion, and self-denial that it would be folly for the Church absolutely to bar these classes out. Had the Church acted more wisely in the utilization of the graces given to women, the so-called woman question would probably never have troubled us with its perplexities.

But one thing should ever be kept in mind: if it be the Holy Spirit who calls and endues women for the Deaconess Work, the Church should insist that every candidate must bring forth the proper fruits of the Spirit before she is inducted into this holy office. We must not suppose that they are going to show a fitting mind and behavior because they are made deaconesses; but, on the contrary, we should appoint them to this position because they have previously shown that they possess the charisma of self-denying service which God's Word requires of such women. They should unite the traits properly belonging to Christian women in general, "soberness, discretion, chastity, industry, and kindness," with those required of deacons in particular; namely, that they be "grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience; and let them also first be proved; then let them use the office of a deacon, being found blameless." Such were Mary Magdalene and Joanna the wife of Chuza, and many others who,

during his earthly pilgrimage, ministered to our Lord of their substance. Such was Tabitha, the gazelle, who was full of good works and alms-deeds which she did; such was Phoebe, who was a succorer of many, and also of the apostle; such were Tryphena and Tryphosa, and Persis, whom Paul salutes, because they had labored much in the Lord; such was Priscilla, the wife of Aquila, who expounded the way more perfectly even to the eloquent Apollos; and such was the elect lady to whom the Apostle John directed his exquisite Second Epistle, because he loved her in the truth.

Again, we may infer from our Scriptural premises the almost limitless sphere of diaconal activity. The labor of love, to which the Spirit of Christ from the beginning moved his Church, extended to the uttermost bounds of human need; the training of neglected children; the care of orphans and widows; rescuing the fallen, relieving the poor, sheltering the wanderers, nursing the sick; in fact, everything that rightfully can call forth the exercise of Christian charity. In our country all charities of every name and character—including institutions for the aged and infirm, the blind, the imbecile, and the insane—should be in the hands of deacons and deaconesses, and not in those of mere hirelings, as is now often the case. What a field there is for vast armies of such workers! But, alas! while the harvest indeed is great, the laborers are few.

But right here arises a question which to my mind is of the highest importance. Why does the Church concern itself in such one-sided fashion with the female diaconate, and does almost nothing to revive the male diaconate of Bible times? In the fields just mentioned, deacons are needed almost as much as deaconesses. When women overcome the timidity and delicacy of feeling so natural and so becoming to their sex, and perform such extremely un-



pleasant service for male patients as I have seen them render in our deaconess hospitals, they merit our admiration and gratitude. Yet the question arises whether this should be required of them; whether it is proper, and whether it is entirely in harmony with the Scriptural ideals of female work. Certainly there is much work of this class that calls for masculine, and not feminine hands; and for this reason it is high time that the Church should take decisive steps toward the establishment of a Scriptural male diaconate. The preaching deacons of the Methodist Episcopal and the Protestant Episcopal Churches, and the governing lay deacons of the Baptist Churches, are not deacons in the Scriptural sense, nor in the sense in which they are needed at the present time.

Returning to our theme, we now ask, What is the final object and aim toward which all Deaconess Work should be directed? What did the Holy Spirit have in view when he moved the Church to this manifold and ceaseless work of love, and when he enlisted the noblest instruments of his grace in these benevolent services? This is an exceedingly important point. For in every work that we may undertake, the final aim we have in view is what really influences us as to the spirit in which we act and the methods we employ. Now, is there one supreme and final aim toward which all Deaconess Work in its manifold branches should ever be directed? We think there is.

Christ says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." Peter writes, "Ye are a chosen people, a royal priesthood, that ye may show forth the excellencies of him who called you out of the darkness to his marvelous light." And Paul, in writing to the Ephesians concerning the various offices and ministrations that Christ has given, says that their purpose is the upbuilding

of Christ's body. In these and other passages the great aim toward which all Christian endeavor should be directed is clearly and definitely set before us. It is that the redeeming love of Christ may be revealed to the eyes and hearts of men, and that they may be persuaded to seek the salvation of their souls. Those who receive this service shall be made to realize that they owe it all to the Son of God who died for them, and be led to understand that whatsoever a deaconess does for them, aims first and last at their eternal welfare. This is the essential difference between the Deaconess Work and all merely secular charities. Even the county or city can provide for the physical necessities of the poor, but by the benevolence of the Church the poor are to be made rich in God. The sick may be nursed by any professional nurse, in any infirmary, but the Deaconess Hospital should become, to those who enter there, a gateway leading to eternal glory.

It is true that in this direction we must unite the wisdom of serpents with the harmlessness of doves. A deaconess must not engage in mere proselyting, nor must she force her religious admonitions indiscriminately on those who are not ready to receive them. But neither dares she hide her light under a bushel. Lovingly and tactfully she must at least endeavor to show them the love of Christ. When these efforts are constantly re-enforced by the prayer of faith, they will accomplish wonders. Where those who are the recipients of this service are not made to realize, in one way or another, that we are longing for their salvation, and that Christ is knocking at the door of their hearts, the Deaconess Work falls short of its main purpose. To imagine a deaconess in apostolic times—when the one great passion of the entire Church was to make Christ known to men—doing good to men without, at the same time, directing their thoughts to the highest good,

is well-nigh impossible. A mere professional nurse or an aimless charity worker is not a deaconess. Unless a young woman manifest a love for souls that is felt by all who come in her proximity, the wearing of the white tie will seem as though it were a mockery.

Such is the Scriptural conception of the female diaconate. The Gospel, as revealed in the New Testament by doctrine and example, is its guide; the Holy Spirit, operating in the Church and setting hearts ablaze with Divine love, is its motive power; a Sisterhood called by Christ, endued with the special charisma of self-denying service, and recognized by the Church, is its acting instrument; to operate in all the fields of human need, in order that men may be led to know the redeeming love of Christ, and thus find eternal life, is its paramount purpose.

Unless these fundamentals are steadily adhered to, the modern Deaconess Movement, whose rise every follower of Christ should hail with joy, will degenerate and decay even more rapidly than did that of the early Church. Even now there are signs that some would like to subjugate this movement to the aims of the Woman's Rights fanatics; that others want to tone it down to spiritless charity efforts; and that still others would, if they could, convert it into a counterfeit conventism. These dangers can best be avoided and circumvented by unwaveringly upholding Scriptural ideals. Every religious movement that swerves from the paths where these ideals lead, will certainly result in a disappointment.

One more remark in conclusion. If the Scriptural diaconate is a living organism, brought forth by the life-giving operations of the Holy Spirit in the Church, then it is impossible for a denominational body to produce a genuine and effective Deaconess Work unless it has within it a large measure of the Spirit's power. How can we

expect such a Scriptural institution to proceed from the bosom of a dead and decaying Church? Committees and boards may hold ever so many meetings, may invent the most admirable machinery and disciplinary regulations, may induce our wealthy members to contribute the most munificent sums, and may erect the most splendidly-equipped buildings; but all these will be of no avail unless the Holy Spirit gives us deaconesses, and unless he guides us in all that we do.

The possibilities of the Deaconess Movement are so great that, if I were to unfold them in this connection, my article would by many be pronounced chimerical. Yet the one supreme condition for the realization of these possibilities is a Pentecostal revival that shall stir the Church in its depths, and sweep all lukewarmness and worldliness away.



#### PRINCIPLES OF THE DEACONESS OFFICE AND OUTLINES OF THE ORGANIZATION OF KAISERSWERTH.

REV. JULIUS DISSELHOFF, D. D., in "Jubilate."

UNIFORMLY with the whole Evangelical Church, the Evangelical Deaconess Movement has grown out of the Biblical, apostolic foundations of our faith and practice. The objection is often heard that the modern deaconess is very different from the deaconess of the Apostolic and ancient Christian Church. If we judge simply from the external appearance, and not from the inherent nature of the office, that would be perfectly true. But are not all our ecclesiastical regulations different in many ways from those of the Apostolic Church? Does our evangelical Church cease, therefore, to be a true Christian Church? Do we not conduct our missionary work different from the missions of the apostles and the early Christian Church?



Do they, therefore, cease to be a fulfillment of the command of Jesus, "Go ye into all the world?" Is not present-day preaching altogether different in form from the preaching of apostolic times? What did they know of our academies, universities, scientific examinations, etc., which to-day are indispensable requirements of the called and ordained ministry in the Church of Jesus Christ? Evidently the gospel heralds of the present day are farther removed in this respect from those of the Apostolic Church than our deaconesses are from theirs. But the essential character underneath all this difference of external development remains the same. And what is the essence of the Deaconess Movement? It is the exercise, officially regulated and followed as a profession by women, of that charity, which is born with the Christian faith, towards all who need help. Unto the Gentiles Paul became as a Gentile, and unto the Jews as a Jew. In like manner as the Christian Church, the evangelical diaconate must become a child of the twentieth century, that it may win the twentieth century for the gospel. All formal differences between the modern and the ancient diaconate arise from this source. These times demand a careful training of the deaconess for all branches of her profession. Individuals, and especially gifted persons, may acquire this training by private means; but as a rule it is to be had only in training-schools especially arranged for the purpose. We are living in the age of associations. The corresponding feature in the Church is a strong desire for the communion of the faithful. The heart of woman, having given itself to the service of the Church, seeks to be transferred from its isolation to an established community, such as is not usually found in our congregations; it desires a motherly, protecting, directing home, which a transient Church Board can not possibly offer. It is evident

Sisterhoods, Mother Houses, are necessary. Were these to be discontinued, you would soon enough find that the applications for the deaconess calling would grow discouragingly less.

In our present age, only a few prominent personalities may develop an extraordinary activity as individuals. But in a community, even medium talents may fill their place with success, and this accords perfectly with that word of Jesus about the servant who had fewer talents than the others. (Matt. xxv, 27.) Applied to the Deaconess Cause, this means that only under the direction and discipline of a firm central point, a Mother House, can even ordinary talents be successfully utilized. If the deaconesses of the present day were suddenly to lose this superintendence, we would soon make the sad discovery how greatly their usefulness would be curtailed.

Further, our age exists only through the reciprocal exchange of commodities. A community can not subsist, either physically or intellectually, on its own products. Similar conditions prevail in the spiritual world. Many capable persons would not find such a field for their energies at home as is open to them in other places. Therefore deaconesses gather from all parts of the country in the Mother House, that they may be sent where their work appears to be most necessary and advantageous, and where the need is so great that it can not be supplied by native resource. In conclusion, the need of help has increased, in many places, in such a manner and to such an extent that it can only be met by institutions and well-ordered associations, which proves that the Deaconess Work must, in such cases, adopt the associational or institutional form, even though that form was unknown to the primitive Church.

Enough! The Deaconess Cause of this age seeks to

understand its century and to serve it, and therefore it has changed the old form, as Paul did his voice with the Galatians; but at the same time it wants to root deeply in its maternal soil the Apostolic Diaconate. In these two facts we find the only explanation of its exceedingly rapid and universal success.

Yet, however emphatically we may proclaim the present prevailing form of Deaconess Work as the most suitable—in fact, indispensable—for our times, we are equally emphatic in the opinion that it must not be declared as the only form. We hail the experiments which have been made in different places, to introduce other forms, with pleasure; provided they are made by people who have the interest of the Church at heart and possess good common sense. At least our Mother House has tried for some time, both verbally and by the use of the pen, to induce the Presbyteries of large congregations to employ their own deaconesses, who shall be responsible to them only, and have up to the present gladly, and to the extent of our ability, assisted in carrying out this plan.

In common with the ancient deaconess, the modern deaconess has a calling, an office. This is another essential point. Even in social and business circles it is an incontrovertible maxim that the demands of business or of the calling take precedence over personal desires and aims; otherwise the calling is a failure and the business a ruin. In civil life the office stands high above all personal interests. Where the former commands, the latter are silent. An officer of State who neglects his office for the sake of his family is unfit. Even more decidedly would a congregation call its minister an unfaithful servant who lent a more willing ear to his personal and family affairs than to the demands of his calling. All this is considered obvious, because in these cases the importance of the calling

or office is generally conceded. But the parents and relatives of a deaconess too often demand of her that she place her personal and family interests above the duties of her office. The demands of the diaconate are generally considered less exacting than any other calling, even that of a servant. If parents have several unmarried daughters, who all have a definite occupation, and one of them is a deaconess, you may as a rule be sure that, when a daughter is needed in the home, the deaconess will be called first, because they think she can most easily cast off her obligations. This and similar experiences are based on the fact that Protestant people do not yet realize that the diaconate is an office. Such knowledge must become more vivid and general among us. But this can not and should not be brought about by greater strictness on the part of superintendents of Mother Houses in upholding the demands of the office in opposition to the desires of the parents; but it should be our principle conscientiously to honor the will of the parents, even though they do show a lack of understanding, or perhaps a disregard, for the office of a deaconess. The honor of the Church and the welfare of a legion of sufferers obliges us, by continual instruction, to impress upon our people an understanding of the nature of the office of a deaconess. I know it has been said that Deaconess Work may easily be degraded to a profession, and that personal love and mercy, which are the soul of this work, may disappear if we lay too much stress on the office. Had this accusation not appeared in print, one would hardly believe that it could have been made. Did not Jesus himself, the beginner and perfecter of our faith, who went about doing good, have an office? Did personal mercy and love suffer because of his office? Who is more positive than Paul in declaring his office; and whose work flows more freely out of his personal love? Has Luther



been forgotten? Is it not known that his office of Doctor of the Holy Scriptures gave him no rest either day or night until he had again placed the Word of God on the candlestick? The Divinely-appointed office is the true basis of action for every servant and every handmaiden of God. It inspires with courage and joy to pray for the necessary wisdom, love, strength, and endurance, or whatever else may be necessary in the service of Him who gave the office. There are many offices in the kingdom of Christ, but in all of them we may, in difficult and unfruitful times, appropriate the words of Isaiah xlix, 4: "Then I said, I have labored in vain; I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God."

Of course the office of deaconess in our Church is not an office in the Roman Catholic sense; it is to be taken in the Biblical, evangelical sense. The objective and the subjective call must be vitally one. The deaconess receives her office through the appointment of the Church; she takes it from the hands of her Lord; but she takes it of her own free choice, out of her innermost conviction, impelled by the love of Christ, convinced by the Lord and his Spirit. No rope is put around her neck when she is consecrated to this calling. No vow, no external law, only the power which led her into the calling, can keep her in it. If she feels herself no longer bound by this power, and if she does not want to be bound by it again, then it is better if she departs, just as a minister of the gospel should retire from that office when he can no longer preach the plain Word of God as the eternal truth, from his own free conviction.

The evangelical Church can not and will not give its deaconesses the alluring prospect that they shall be deemed more saintly here and more blessed in the life to come

than other believers, or, as the Catholic theology expresses itself, "a coronella with the corona,"—a small crown in addition to the crown of life. Our Church teaches that the office of deacon and deaconess is necessary and beneficial in addition to the exercise of private benevolence on the part of individual believers; but this office is neither more important nor more pleasing in the sight of God, nor is it in itself of greater sanctity than any other profession in which Christians exercise their faith and love. This is an evangelical principle, which is true for every profession, not excluding that of the deaconess, that in Christ Jesus nothing counts except faith, which is active in love.

"Forever lay aside the bonds of this world." What a different meaning these words have when coming from the lips of a true Catholic or when spoken by a true Protestant! The Roman Christian understands them to mean the tearing asunder of natural bonds which God has made, fleeing to the convent, whose portals, after all, can not shut out the worldliness of the heart. The evangelical believer understands separation from the world to mean the purification of the natural, Divinely-ordained bonds from sin and selfishness, and their renewal and transfiguration by the Spirit of God. The Evangelical Deaconess Home prays for its daughters as the Lord, in his intercessory prayer, did for his disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." (John xvii, 15.) The Evangelical Deaconess is not sundered from her family. The written consent of the parents of those even who are of age, as well of the guardians of minors, is an indispensable, primary condition of their acceptance on probation. At her consecration the deaconess promises faithfully to perform the duties of her office, in the fear of God and in accordance with his holy

Word. A vow is not made. Every deaconess may, with the most perfect freedom, return to nurse her aged or sick parents, when they so request; or she may marry at any time; in which event she is expected to notify the Mother House before she binds herself in an engagement, so that she may receive her dismissal with the good will of the institution. Every deaconess retains perfect control over her private property, which, at her death, descends to her legal heirs. The deaconess remains in perfect affiliation with her relatives; her correspondence is, of course, perfectly free from censorship. Every two or three years the Mother House furnishes her with the means to visit her relatives, especially her parents. In all that is promised to or expected of the deaconess, there is not a trace of what Luther calls monkishness or nunnism. There must be system that is fundamentally evangelical, for God is a God of order.

The work of the deaconess extends to the needy of all denominations without distinction, but is not intended to make proselytes to the Evangelical Church from the members of other denominations. No field of human suffering, in which the aid of women can be employed, is excluded from the Deaconess Work. In the nature of the case this work is divided in two classes,—caring for the sick and needy, and teaching the children. The former work falls to the nurses, the latter to the teaching deaconesses.

Our Rhenic-Westphalian Deaconess Union is under the supervision of the Rhenic and Westphalian Provincial Synods, whose presidents are *ex-officio* members of the Board of Managers. One member of the Board must be a practicing physician. This Board conducts all the public business and exercises all the rights of the society. Under it the whole work is carried on by the “Directors of the Deaconess Institution;” that is, by the inspector,

who is an evangelical minister, and by the supervising matron, who are both appointed by the Board of Managers, and conduct their work according to directions received from the Board. Buying and selling of real estate, building, the appointment of officials, the adoption or abandonment of fields of labor, as well as all new arrangements, are subject to the decision of the Board. The pastor (inspector) and the supervising matron are the parents (Hauseltern) of all the deaconesses. Under them the Mother House, as well as each branch house or other station, has its own directing Sister, who is not called Sister Superior with us, but simply Sister, because she is considered as an elder Sister in the family circle. She conducts the institution or station intrusted to her according to her instructions and fixed regulations of the house, so that the whole work is separated into distinct and autonomic families or households, and yet controlled by one spirit.

Only maidens and childless widows of evangelical faith, Christian spirit, and good moral conduct, over eighteen and less than forty years of age, are admitted to the preparatory classes of the Deaconess Union. In some cases an exception may be made with regard to age. Before entering on the deaconess office, the deaconess passes through a period of probation, the length of which depends on her previous training, natural ability, knowledge, and experience. In order to compensate them in some measure for the loss of their home surroundings, the newly-arrived Sisters, in our large institutions, during their preliminary probation, live, eat, and sleep together, in a smaller, cozier circle, with one of the older deaconesses as their maternal friend, until they have become familiar with their new surroundings and feel at home in their new sphere. The practical and theoretical training of the



probationers is carried on jointly. They are perfected in Christian knowledge and trained in all the technical requirements of the profession. Unconstrained love is the motive which induces each one to take her place, obediently and willingly, in the organism of the great institution. Peculiar enchantments or methodistic appliances for breaking the will or making the mind pliant, of which some people seem to have dreamed, do not exist, and are useless. A probationer, who will not be governed by the spirit of power and of love and of a sound mind, must depart from us, as unfit for the office of a deaconess. But if she proves faithful in the Mother House, she will be sent, first tentatively, to some of the out-stations, to continue and perfect her training, and here she will have to prove whether she has faith and love enough to remain firm and worthy of her calling when far away from the Mother House.

Before being received into the circle of Consecrated Sisters, all the deaconesses present at Kaiserswerth are asked for their consent, and have a right to produce reasons against the reception. We have already spoken of the consecration and the thoroughly evangelical nature of the promises made on that occasion.

All classes of society are represented among the deaconesses; but the office makes them all, without distinction, children of the Mother House, Sisters among themselves, and servants of those committed to their care.

Every deaconess owes implicit obedience to the medical, surgical, and dietary directions of the respective physician. In attending male patients she is excused from duties that do not comport with her sex, an assistant nurse being furnished for these duties. She is not present at dissections.

While the deaconess is the assistant of the physician in the physical needs of the sick, she is also the assistant

of the regular minister in the spiritual wants of those intrusted to her care. If a sick person does not care for spiritual advice from the deaconess, she is instructed to show her faith, without words, by her conduct.

The deaconess practices her profession without compensation. But she receives shelter, food, and her official garb from the Mother House. For the purchase of other necessary articles of clothing outside of her official garb, she receives a small amount of spending money. The deaconess does not accept personal gifts from her patients.

Every deaconess obediently accepts the field of labor to which she is directed by the Mother House. In case of contagious diseases, she is asked whether she will undertake the dangerous work. It ought to be known that, as yet, not one of our deaconesses has hesitated to offer her service in contagious cases. No deaconess is appointed to the care of feeble-minded or deranged persons if she has any scruples about undertaking such work; and no deaconess is sent to foreign countries unless she is perfectly willing and has the consent of her parents. Only such are trained as teaching deaconesses who feel themselves called to that work, and whose gifts and previous education show an aptness for that kind of work.

As every pastor who is true to his calling gladly denies himself many recreations, pleasures, and societies which he might well enjoy without burdening his conscience, so every faithful deaconess will deny herself much that would otherwise be permissible, when it does not harmonize with the nature of her office; neither does she look askance at others, whose station in life permits them greater freedom, nor exalt herself above others in an unscriptural spirit because of her voluntary self-denial. On the other hand, a deaconess enjoys much that is encouraging and invigorating, which, in our present Church life, devout Christians

must often do without; first of all, she is sure of companionship, which is secured to all deaconesses by that household rule that she shall never be sent to her field of labor alone, but always in company.

Every Sister who is taken sick in one of the outlying fields of labor, returns, as soon as she is able to travel, to the Mother House, that she may recuperate either there or in one of the two recruiting stations. All old and invalid Sisters are maintained by the Mother House, for which purpose the Rest House was established as early as 1854.

After the foregoing description we will look for a moment at the large number of Christian maidens and childless widows who to-day are standing idle and a burden to themselves in the market-place of life. When, over fifty years ago, Minister von Stein reviewed these ladies of the higher classes of society, he was offended, as he wrote to Amalie Sieveking, at "the expression of uneasiness on the part of sensitive, grieved because of unsatisfied vanity, unmarried, decaying maidens of the upper and middle classes, who were above the necessity of earning their bread by their own work, whose claims were ignored in so many ways, who, on account of their idleness, felt so unsatisfied and bitter that they were unhappy themselves and a burden to others." This description is not flattering, but it is true. The opinion that young women should confine their labors to the home and the family is largely responsible for the onesided turn which female education has taken, so that in families where there are many daughters the girls are compelled to occupy themselves with employments which can not satisfy the human heart.

However forcibly and feelingly we may seek new recruits for this providential movement, yet we would not

lure a single soul with our representations. In all seriousness and sobriety, we call attention to the fact that the word "deaconess" means a servant.

There is little virtue in "drying tears, dropping balm into wounds," if we soon tire of it and quit. But there is virtue in continuing day after day, week after week, year after year, in such service. There is virtue in nursing the sick and wounded according to scientific methods as prescribed by the doctor; there is virtue in observing all the rules and precepts of order and cleanliness, even though it be humble and trying. There is virtue in not shrinking when the plague rages for weeks and months, worse than iron and lead on the battlefield, and transforms the quiet, cozy sick-room into a place of dreadful woe, from which one shrinks affrighted. There is virtue in not withdrawing the hand, when, in such work, one occasionally grasps sharp thorns and scorpions, and not hiding one's face when it is covered with sneers and spittle instead of thanks. There is virtue in standing firm and unchangeable when one's heart is sore and wounded, because one must be as nothing. There is virtue in preserving peace and joy in the heart when the insignificant worries and duties of the daily toil threaten to engulf one with yawning, enervating monotony. In a word, there is virtue in doing honest work where there is real need. No fervor of enthusiasm can ever accomplish that; it requires unimpassioned love, which beareth all things, believeth all things, hopeth all things, endureth all things. And this honest work in real need is certainly a thousand times more beautiful and sweet and happy than poetic, romantic enthusiasm. The words of Hamann are very appropriate: "The natural course of things surpasses all fairy tales and magic arts."



CONSTITUTION OF THE DEACONESS MOTHER HOUSES CONNECTED WITH THE GENERAL CONFERENCE OF KAISERSWERTH.

Adopted by the Thirteenth General Conference on the 18th and 19th of September, 1901.

I. RELATION OF THE MOTHER HOUSE TO THE PUBLIC.

1. Legal incorporation, as well as the legal rights of charitable institutions, shall be secured.

2. It is desirable to sustain an active yet independent connection with the State Church.

3. The pastor of the Deaconess House is the proper pastor for all the Sisters, even those who are employed in the outlying stations, especially in all personal and Sisterhood affairs. It is desirable, in the interest of the common work, that confidence be established between the Sisters and the pastors in whose district they are employed.

II. BOARD OF MANAGERS AND DIRECTORS.

1. The Board of Managers may be composed of men and women; the directors, who are the inspector (superintendent) and the Sister Superior, shall be advisory members of the Board, and, if possible, shall have the right to vote.

2. The inspector, being a minister of the gospel, is in the natural and ecclesiastical order of things (1 Cor. xi) superior in rank even over the Sister Superior. The latter, as matron of the house, is next in rank over the Sisters.

3. The inspector and Sister Superior are responsible to the Board of Managers for their conduct. They are to guide the affairs of the institution according to instructions received. The Board does not directly interfere with their management.

## III. THE SISTERHOOD.

1. After the period of probation, the deaconesses are set apart for the service by the act of consecration.

A period of probation is necessary for their development and to prove their adaptability. In deciding on the fitness of probationers for consecration it is well to have the consent of the Sisterhood. Fallen women are not received as deaconesses.

2. Every Mother House gives its Sisters a certain uniform garb, which is not to be laid aside. From Sisters withdrawing from the Mother House the return of this garb will be demanded, and all possible means will be used to prevent their wearing the garb of the Mother House thereafter.

3. As members of the Mother House the Sisters receive no salary, but will be provided with whatever they need, in sickness or health, at work or recreation, by the Mother House. To defray ordinary expenses they receive spending money.

4. (a) The Sisters are to realize more and more that the calling of a deaconess is to be their life work.

(b) Every deaconess who becomes incapable of work will be provided for as a child of the Mother House.

(c) The Mother House expects of a deaconess, just as parents do of their children, that if she receives a proposal of marriage, before deciding on the same she should notify her superiors and receive their advice. Otherwise she is perfectly free, and the Mother House dismisses a Sister, who has decided to marry, with its good wishes. If a Sister does not show a frank disposition toward the Mother House in this matter, she shall be simply dismissed.

(d) If parents or guardians, in spite of their previous consent to enter the deaconess calling, demand the return

of their daughters for an unlimited time for their own care-taking, the Mother House will, even though it be thereby hindered in its work, let the deaconess choose for herself. If, in exceptional cases, the commandment, "Honor thy father and thy mother," is used as a cloak for quitting the calling of a deaconess, the consequences of such unrighteous act will fall on the guilty person.

(e) If other relatives of a deaconess demand her return, she has a perfect right to remain true to her calling, since they exerted the same measure of independence in choosing their calling in life and remaining faithful to it. In this case the Mother House has the right to refuse its consent to her return. If the Mother House can assist the relatives of a deaconess, at their request, in cases of urgent sickness, through private nursing, it is always ready to give such relatives the preference, either by sending the related deaconess or some other Sister. But the relatives can not demand such service. Neither can the deaconess claim the right to serve her relatives.

(f) If, in the unbiased judgment of the Mother House, the withdrawal of a deaconess has been willful and unjust, and not in accordance with the rules of the house, it will notify her of the same, giving proofs; it will also notify the Sisterhood of her withdrawal, and recommend her to their prayers as an erring one, but will break off all formal association with her.

5. The Sisters are to use no morphine or other narcotic drugs, either for themselves or their patients, except on the express prescription of a physician. But if a Sister has conscientious scruples, she is to turn to the Mother House, with a clear statement of the circumstances, and it will, after careful consideration, advise her what to do.

6. (a) The sending out of Sisters is done on the basis of contracts, made with the management of stations. The

sending out and stationing of one Sister alone is avoided as much as possible.

The professionally necessary supervision of the Sisters by managers of a station must be limited by the instructions which come from the Mother House. The Sister Superior is the authorized representative of the Mother House. She directs the individual labors of the Sisters; she also decides on whatever preliminary measure of discipline may be needed.

(b) Deaconesses and probationers are permitted to perform only such duties, in nursing male patients, as, in the judgment of the Mother House, comport with a due regard for feminine delicacy. Positions in male wards of hospitals are only accepted where male nurses are employed as assistants.

(c) Sisters are not required to assist at dissections.

(d) In all stations we reserve the right that the Sisters and those committed to their charge, belonging to the Evangelical Confession, shall be permitted to hold their daily devotions according to the directions received from the Mother House.

#### IV. MUTUAL RELATION OF THE MOTHER HOUSES.

1. The affiliation of the Mother Houses finds its expression in the common prayer-meeting at the beginning of each month.

2. The annual reports and other publications are to be exchanged.

3. When a Sister, who has withdrawn or been dismissed from one of our houses, applies at some other house for admission, the latter, if aware of the fact, must ask for information from the former. If the former should advise against the admission of the applicant, giving impartial reasons for this advice, the latter will refuse her application.



4. Besides the Triennial General Conference, individual houses may join each other in holding smaller Conferences.

5. The *Armen- und Kranken-Freund* is the official organ of the General Conference.

6. For the better maintenance of the common interests and for the preparation of the General Conference, the latter elects a Special and a General Committee.

7. The Special Committee consists of four members.

It gives advice and assistance to all connectional Mother Houses, when they ask for it, in difficult cases.

It selects trusty men whenever needed.

It defends the existing common principles.

It conducts the business of the General Conference with the general public.

It convenes the General Committee of the General Conference whenever needed.

It publishes the *Armen- und Kranken-Freund*.

It reports to the General Conference on all its actions.

8. The General Committee, which consists of nine inspectors, meets at the call of the Special Committee for consultation on important questions and to make preparations for the sessions of the General Conference.



### THE DEACONESS MOTHER HOUSE.\*

REV. R. ANTHERS, Rector of the Deaconess Home "Bethesda,"  
at Hamburg, Germany.

NO ONE can portray exhaustively, in a few pages, the extent of meaning that lies in the one expression of Deaconess Mother House. The Deaconess Mother House is a living organism, with indefinitely many relations inwardly and outwardly. It may be said that it is not easy to get an adequate idea of a Deaconess Mother House un-

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\*Excerpt from "A Greeting from Bethesda," Hamburg, 1900.

less one has at some time actually lived there. We must content ourselves to sketch a few fundamental outlines of the character of a Deaconess Mother House.

1. To place the gifts and faculties of woman in the service of the Church of Jesus Christ is the purpose of the Deaconess Mother House. It was this thought that animated Theodor Fliedner when, in the year 1836, he began the work of his life. In his first Annual Report (1837) Fliedner writes:

“In the spirit and example of the Apostolic Church we desire the Christian service of love, so far as it belongs to woman, to be performed by deaconesses for the benefit of all classes of the needy, sick, poor, children, imprisoned and discharged criminals, and to this end to train and employ evangelical Christian women.”

And Fliedner remained true to this fundamental idea. In 1861, on occasion of the twenty-fifth anniversary (jubilee) of the Kaiserswerth Deaconess Home, he clearly and unequivocally emphasized the ecclesiastical character of his work in the following language:

“The Lord has permitted us to awaken in our evangelical Church an important function of the Apostolic Church—the office of deaconess, which had been wrapt in slumber.” “The soil upon which the Deaconess Work stands is the Holy Land; there is the foundation, the holy Apostolic Church, which will be the model for Christians for all times to come. We wish to cultivate simple hand-maids of merciful love, as a Phœbe in Cenchrea, a Tabitha in Joppa, an Euodias and Syntyche in Philippi, who were helpers of all the wretched and forlorn and imprisoned—trainers and teachers of needy children.”

In spite of a thousand protests, the current opinion is still in vogue that a deaconess is a nurse for the sick. That is about the same as if to the question, “What constitutes

a pastor?" the answer was given, "A pastor is a man who has learned Latin and Greek." Certainly pastors have learned Latin and Greek, but that does not make them pastors; for many other people know Latin and Greek. So deaconesses are trained to the nursing of the sick, but that does not make them deaconesses; for many others learn and practice the nursing of the sick. What makes a deaconess, in the true sense of the word, is her position in the service of the congregation of the Lord; her vocation to promote the kingdom of God, in which it is immaterial how she does it, whether in the ministration of the sick, or the education of children, or perhaps (these were the chief offices of the deaconesses of the old Church) by ushering members of the congregation to their seats, instructing female candidates for baptism in Christian doctrine, and facilitating pastoral communication of the clergy with the female members of the Church. It is not the work as such, of whatever kind it may be, but the ardent heart in the service of Christ and his Church, ever ready and willing to do every labor of love that makes the deaconess what she is.

As a matter of course, deaconesses must be able to work. The ecclesiastical character of her service does not give her a passport for an awkward usefulness. Besides those worldly-minded spirits whose censure is briefly and pointedly put by Fliedner in the following language, "The institution works splendidly; it's a pity there is so much praying in it,"—there are also those who in excessive demand of spirituality criticise the Deaconess Homes because they attach too much importance to outward practices. "If a deaconess has but her heart in the right place, that is enough," say these. No, and again we say, No! The apostles (Acts vi) required of those appointed for almsgiving among the congregation, not only that they should

be of good repute and full of the Holy Spirit, but also full of wisdom. If a pastor wishes to fulfill his duties, it does not suffice that he stand firm in the faith, but that he possess a certain degree of intellectual endowment and be thorough in his studies. Even so must a deaconess have acquired certain accomplishments in order to fill her place. As her service to the congregation is to be performed through the labor of love, she must needs be thoroughly acquainted with its demands and requirements. Fliedner, emphatic as he was in cultivating the proper spirit among his deaconesses, was of too practical a nature to be contented with the spirit alone. From the beginning he required of the deaconesses a thorough outward training. And it is conspicuously his merit that soon after he had resuscitated the female diaconate, deaconesses were counted as the most skillful nurses of the sick and the most capable school-teachers for little children. For the honor of him whom the deaconesses serve in the first line, it is necessary that this reputation should be preserved to the institutions, and, if not already acquired, be striven after earnestly. For only in this way may deaconesses satisfy their duty of furthering God's kingdom in the most efficacious manner that is possible for woman; that is, by quiet action without words.

2. The Mother House is that organization which Fliedner devised for the work of the female diaconate. If, in the preceding paragraphs, we have pointed out the object of Fliedner's diaconate and characterized the spirit of its service and work, the phrase "Mother House" presents the way in which it is to carry out its purposes and the form in which this spirit is to find its expression.

The connection of the diaconate with the Mother House is Fliedner's most individual work. Neither the diaconate as such, nor the Mother House as such, is of his invention.



The one existed in the early Christian Church, and the other belongs to the ministering orders of the Roman Church. But to bring both together, to unite them as body and soul, that was his merit.

If Friedrich Meyer, the successor of Loehe in the management of the Deaconess Mother House at Neuendettelsau, says in his booklet, "Deaconesses and Their Vocation:" "Our Deaconess Homes and communities are modeled after the Roman order of Sisters of Charity, and do not claim to be a re-establishment of the apostolic office of deaconesses." This is to be taken as a one-sided opinion, for, as a matter of fact, the spirit of the early Church diaconate has been revived in the evangelical Deaconess Homes.

If we would properly appreciate Fliedner's work, we must disregard neither the spirit nor the form which is represented by the Mother House. The vitality of the Deaconess Mother House, which has asserted itself so gloriously in the mighty and irresistible lifting up of the Deaconess Cause, is to be found in the combination of spirit and form. It has been attempted to establish Mother Houses and communities on a purely secular basis. It would be an error of conception as to form to place them in the same line with Deaconess Homes. Attempts have also been made to retain the spirit of Deaconess Homes in the dissolution of the rigid forms and rules of the Mother Houses. These attempts must be characterized as errors of judgment. For the spirit can only be retained in suitable forms; without them, it vanishes.

The Mother House is that form which best suits the substance and objects of the female diaconate, especially for the conditions of the times in which we live. This assumption requires a more circumstantial proof.

The first reason may be found in the essence and needs of woman. It is a question of woman's service in the

Church. Her entire equipment calls for a home in which she may feel well, a roof that will protect her. Man's home is the world; woman's world is the home. If, therefore, woman is to occupy a useful position in public, such as in the diaconate, there must be prepared for her a home dwelling in which her personal life and vocation may be grounded. This home is provided for the deaconess by the Mother House. Here she is known, here she is understood, here she is surrounded by devoted love. If she encounters difficulties in her work, she will find in the Mother House comfort, counsel, assistance, and, if need be, strong protection. The Mother House provides for all her needs, and is a secure refuge for her in the event of infirmity or old age. It is the Mother House that obviates all dangers of emancipation which women in public life so easily encounter. And it is in the Mother House that care is taken of those natures whose feminine qualities are exceptionally fine and delicate, and who, on that very account, are particularly well qualified for the ministration of love, but who also need the influence of a firm hold and connection and secure guidance to find the way to a consecrated public usefulness.

But the fitness of the Mother House for its purpose lies not only in the needs of woman's nature, but in the requirements themselves of the work incumbent on the diaconate. This work, above all, requires a thorough training, not only of the heart and mind, but also of the outward faculties. Nowhere are the prerequisites for such a training so favorably at hand as in the Mother House, with its fruitful, God-serving life, its cultivation of personal service among the deaconesses, and its manifold opportunities to learn in detail and practice daily the service of the sick, of children, etc. Here each gift and endowment will soon be revealed as well as the lack of qualifications

required for the ministration of love in the Church. The Mother House is the place where, with those who are looking forward to the diaconate, the indispensably necessary process of sifting must be undertaken and the improper elements separated. But not only for the training and sifting, but also for the application of the matured forces, is the Mother House conspicuously adapted. That which a Mother House can accomplish with one hundred deaconesses reaches far above what could be done by the same number individually in congregations. For the Mother House requires a thorough knowledge both of the available personal forces and the requirements and difficulties of the positions to be individually filled by the deaconesses. Thereby it is enabled to undertake, in the most efficient manner possible, the distribution of its forces for the different posts of labor. As far as it lies in human power to do, it can obviate as well the evil of allowing the gifts of conspicuous talent to lie fallow and go to waste in a field of small demands, as of making a deaconess face difficulties to the demand of which she is not equal. In short, the entire prerogative found in the watchword, "With united forces," attaches itself to the Mother House; and the significance of this prerogative may be measured by the knowledge of the fact that, in spite of the continual increase in the number of deaconesses from year to year, it is still far from meeting the present demands. And so the diaconate deserves at least the praise which the Lord gives to Mary, when he says (Mark xiv, 8), "She hath done what she could." And if the diaconate does what it can in the most suitable application of its forces possible, this is not only owing to the spirit of a willing service for Christ's sake with which it is animated, but to the organization which Fliedner gave it in the Mother House foundation.

3. The principle of service is the first rule, in accordance with which everything is to be conducted in the Deaconess Mother House. All regulations and directions in the Mother House point to this service. And in the first place the *deaconesses* are to serve. They are to be servants of Jesus in the sense of doing his will in obedience; servants to each other, and servants of the suffering members of the congregations, for the purpose of doing them good. They are, therefore, not to be the handmaids of men, but the handmaids of the Lord Jesus Christ for the benefit of men. To this lofty vocation they sacrifice all their time, all their strength, and themselves with body and soul. This is all that the much-decried "constraint" of the Mother House means. It does not bind the deaconess, but with gentle force loosens the bonds which would hinder her in her service. It does not rob her of freedom, but gives her freedom for service. It is evident that in a Daconess Home strict discipline in its management must prevail. It must be a discipline that from the beginning would prevent all arbitrariness of action, lest any member of the institution follow out her own way, and in order that all hands may be united to the one purpose of the Home—that of serving. It is foolish talk to say this severity is in contradiction to the principle of evangelical liberty. Did ever any one maintain that discipline in the army is opposed to evangelical liberty? Well, then, what is right for the service of an earthly king, should certainly not be declared wrong for the service of a heavenly King. The more so, because military constraint is of a much severer degree, for every young man in good health must conform to it; whereas the discipline of a Mother House requires submission from no one save her who voluntarily requests to be admitted. The regulations not to participate in worldly amusements nor to cultivate time-robbing friendships with



persons outside of the Mother House, nor to carry on unnecessary correspondence, nor accept presents from those who have been served, and other things of like nature, are not arbitrary rules without purpose and hardships, but appointments having the aim of not misleading the heart and thoughts from the lofty vocation of service. The rule, too, which does not allow a deaconess to seek her field of labor or forsake it, but that she is sent out or recalled under the direction of the Mother House, finds its grounds of justification in the fact that only in this way may the object of the Mother House, to give service everywhere in the best manner possible, be fully realized.

As a matter of course, it would be a moral injustice thus to restrict the deaconesses in their determination of themselves, if the *management of the Mother House* in its own actions did not follow out the same principle of service. As the deaconesses serve the Mother House, so also does the Mother House serve the deaconesses. The superintendent (rector) and the directress (Sister Superior) are especially called to this service of the deaconesses. Upon their hearts should be deeply written the words of our Savior: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant." (Matt. xx, 25-28.) Arbitrary rule in a Mother House has a disintegrating and blasting effect. Never should the superintendents of a Mother House ask themselves, "What do I want?" but always, "What must I do?" And in the first place, "What is the best thing for the community of deaconesses?" The very first rule for the management of the Mother House should be to preserve and increase the welfare and efficiency of the com-

munity. An abundant presentation of the Word of God at the Divine services, a thorough instruction in all things that are necessary and useful for a deaconess to know, spiritual exhortation in addresses and lectures in common, and making the Mother House a place where the deaconesses may be happy and feel at home,—all these things are not less necessary than their careful training in the nursing of the sick, etc. The best that the deaconess does, she does with her heart, and not with her hands. It is self-evident that this care of the community, which must be nearest the heart in the management of the Mother House, should not be allowed to degenerate into sentimentality. On the contrary, it must not infrequently take on the expression of a certain severity. For instance, in the matter of removing a deaconess from one field of labor to another, the management of the Mother House must often encounter her tears. But if the proposed removal has been well considered and is adapted to the whole situation of the conditions, and the deaconess is not required to do anything above her strength, the superintendents will remain firm against her urgent pleading. No member of the community can be exempt from the obligation of sacrificing her own wishes for the benefit of the whole. Then, too, the dismissal of a deaconess who in some way has proven herself unfit for the office, carries with it a degree of severity that can not be denied. But it is just the case for the entire community that often makes these dismissals a stern duty. Sympathy in such cases often causes afterwards great heart-suffering. Here often apparent cruelty is true mercy. To serve the community indeed must also in such questions be the supreme law for the management of the Mother House. No less does this rule obtain in the selection of fields of labor. If the assignment of one or more deaconesses to any place is requested, the first question to

be asked is, Is the assistance of deaconesses really necessary there? The next will be, Is the work and are the conditions in this field of such a nature that our deaconesses may be able to satisfy requirements and do their service with inner cheerfulness? To these phases are to be subordinated the further questions, Are we doing any one a favor or causing any one displeasure by undertaking this work? Is the work in question adapted to gain the favor of the public for the Mother House? The same principles must also prevail when there is question of abandoning some work that has been undertaken. The preservation and uplifting of the prosperity and efficiency of the community, as well as the provision that the deaconesses everywhere be equal to their lines of work and perform their service of love with cheerfulness is often, perhaps, the slow but only sure way for the prospering of a Mother House and the winning of friends for the same. For it is only the success and blessing of the work that wins the hearts.

Like all the others who take part in the diaconate, so also the Board of Managers (Directory or Executive Board) must seek its honors in serving. Its efficiency will be the more blessed the more it determines to let the Mother House live its own life, and allow the principles and resources contained in the diaconate and Mother House to develop themselves without interference. As the Board of Managers naturally is composed of members principally, who live outside of the Mother House, its field of labor upon which its duties rest, is the wide domain of the internal affairs of the Mother House. The management of the finances, the approval of extraordinary expenditures, the undertaking of buildings, the settlement of legal affairs, and the engagement of physicians, are its important duties. In addition to these is the election of a pastor and directress, in the matter of which, however, as it deeply

concerns the inner life of the Mother House, the co-operation of the members of the community is provided for in many of the Deaconess Homes. Undoubtedly, with all these duties, the Board of Managers has secured a decided share in the management of the Deaconess Homes.

The diaconate means service. Happy the Mother House in which all the factors—Board of Managers, superintendents, and deaconesses—are combined for service and for the service of Him who came not to be served, but to serve, and to give his life for the redemption of many.



#### THE DEACONESS AND THE PROFESSIONAL NURSE.\*

REV. W. A. PASSAVANT, Formerly Rector of the Lutheran Mother House in Milwaukee, Wis.

BEFORE entering into a discussion of our subject and attempting to point out the similarities and differences in two sharply-defined forms of woman's work, let us first define the meaning of the terms used in our caption.

A deaconess, according to the definition of Rector Jordan, of Halle, is "a servant of Jesus and his congregation, who, free and clear of other duties, may and will devote her whole time and strength, in the power of faith, urged by the love of Christ, to perform deeds of mercy for her brethren in bodily, moral, intellectual and spiritual need. By her quiet demeanor and devout action she wishes to honor Him who has communicated to her a bright reflection of his mercy."

A prominent English physician writes as follows about the trained nurse: "The most important thing in every kind of nursing of the sick is to provide an adequate staff

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\*Address made at the Conference of Evangelical Lutheran Deaconess Mother Houses of the United States, October 4th and 5th, 1899, in Omaha, Neb., by Rev. W. A. Passavant, rector of the Deaconess Home, Milwaukee. From *The Home Missions Monthly*, June, 1900.



of carefully-trained women, who will carry out the instructions of the physician, to whom, and to whom alone, they ought to be subject." Florence Nightingale, who put high value on the efficiency of a nurse, as no one else perhaps, answers the question, "What is training in the nursing of the sick?" by saying, "Training is to teach the nurse to help the patient to live."

The deaconess has a Biblical office (Rom. xvi, 1, 2); the nurse, a worldly vocation. The one serves through love; the other works for her support. In the one case we have an exercise of charity as wide in extent as the sufferings and misery of mankind; in the other, a usefulness circumscribed by the narrow circle of obedient help given to physicians and surgeons. Above all, the deaconess cares for the body in order to reach and save the soul. She works for eternity. The trained nurse, like the man whose vocation brings him to the sick-bed, is, as a rule, quite content to pass by unnoticed the possibilities of an eternal future in the demands of the present for the welfare of her patient.

1. The first radical difference in the two domains of woman's work is an historical one.

The office of deaconess is eighteen hundred years old; the trained nurse is the product of the last fifty years, and but the logical development of a single phase of the deaconess's activity. It is not necessary to here repeat the historical facts of the appointment and recognition of the deaconess as an official of the Church in the apostolical times; of the growth of this class of female workers in the succeeding centuries; of the gradual disuse of the office for a thousand years; of its resuscitation in modern form by Theodore Fliedner, and enormous spread of the deaconess's activity in the institutions and congregations of the world at the present day. Its history is glorified by

the most sacred memories; for in the martyr-list of the Church there are also the names of deaconesses who did not regard their lives as too precious in the days of most sanguinary persecution.

In the first place among the religious practices and works of mercy performed with the greatest devotion by these servants of the Church for many centuries stood the nursing of the sick. As early as A. D. 385 they had hospitals for the suffering, and a very considerable part of their time was consumed in the nursing of the plague-stricken and the incurables among the poor and the forlorn in the great congregations of the Christian cities in the Eastern as well as Western Empire of the Roman world. The paid lay nurse, on the other hand, is the product of a comparatively recent date. It has even been maintained that the honor of the first introduction of this great progress belongs to our country; for in the Administration Building of the New York Hospital the following extract from the written dedication, under the portrait of Dr. Valentine Seaman, reads: "In the year 1798 he appointed in this hospital the first regular training-school for nurses, from which, since, other schools were organized, and their blessings spread over the land." That was thirty years previous to the time when Elizabeth Fry gave directions to the nurses in Guy Hospital, London, and thirty-eight years before the opening of Fliedner's Mother House and Deaconess Hospital in Kaiserswerth. Howsoever this may be, a writer in the publication "Hospital," of London, recently states: "This appears to be a fit opportunity of reminding English nurses of the fact that, even though the distinction for the great movement which led to the introduction of a new and noble calling must be indisputably conceded to Pastor Fliedner and his training-school for deaconesses at Kaiserswerth. they neverthe-

less owe the rapid spread of trained nursing over the whole world to the example and initiative of their fellow-sisters, and in the first plan of their pioneer, Florence Nightingale." But even if all this is true about "the rapid spread of trained nursing" after the year 1860, when the Nightingale Home for Nurses was opened in connection with St. Thomas Hospital, London, it is equally true that when Elizabeth Fry, at the instigation of Dr. Gooch and Robert Southey, in 1840, established the first training-school for nurses, she had been encouraged to do so by Fliedner's visit to London; and it was in Fliedner's Mother House that Florence Nightingale, and many other pioneers in the work later, received their training.

In 1848, Bishop Blomfield founded the St. John's House, an outspokenly religious institution for the training of nurses for the poor. In 1873, one of the nurses of this house, Sister Helena, came over to the United States and organized the first modern training-school in the United States at Bellevue Hospital, New York, and in 1884 she was followed by Miss Florence Fisher, of the Florence Nightingale School, who introduced trained nursing in the Blockley Hospital, Philadelphia, whence her disciples spread her teachings all over the land. The great training-schools of the East all belong to our generation: Blackwell's Island, 1875; Mount Sinai, 1881; German, 1885; St. Luke's, 1888; Presbyterian and St. Vincent, 1892; Roosevelt, 1896.

From the historical standpoint, the modern reform in the nursing of the sick proceeded from Kaiserswerth. The trained nurse is obliged to derive her origin from the religious ideals of the Deaconess Mother House or the ecclesiastical community of Sisters.

2. These domains of woman's work are radically different in their scope.

The statistical review which triennially is published by the Kaiserswerth General Conference of Mother Houses contains a number of figures showing the exceedingly great scope of activity in an army of more than thirteen thousand deaconesses. There is no kind of human misery that it does not reach. They serve with loving hearts, wise discretion, and skillful hands the sick of every condition—epileptics, the imbecile, lepers, and lunatics; neglected children and abandoned infants; the crippled, aged, fallen women; incarcerated; orphans; servants out of employment; untended children; young girls, and a number of others in need, besides thousands in the Christian schools. In every land these evangelical Sisters are bid heartily welcome. Their work is recognized and supported everywhere. The deaconess is therefore, as we see, not necessarily a nurse for the sick; in fact, there are not a few who do not have the necessary qualifications for this work, and who would never become good helpers in the sick-room. But whether nurse or not, she is nevertheless a deaconess. If her training should include the command of requisites for the nursing of the sick, she is all the better equipped for the various events in her manifold work. All the ordinary and extraordinary gifts and endowments may come to use in the deaconess's vocation, for the demands of service are of as many different kinds as the individual members of the community.

In fact, it is one of the special privileges of this vocation that the monotony of employment is broken, and that by change of place different faculties are utilized. Innumerable opportunities are presented for the development of slumbering talent and for the discovery and utilization of latent gifts of the deaconesses in the wide field of education and charity which opens wide for every Mother House.



To this inviting prospect of a wide circle of works of charity the circumscribed sphere of the trained professional nurse points a sharp contrast. The hospital and sick-room are her home. If she possesses the necessary endowments for these, well and good. But if she has made a mistake, life will bring to her nothing but disappointments. Even her successes will be but temporary. Nursing the sick is taxing, and not infrequently the care for daily bread in the idle time between her engagements acts more violently on her body than when she is employed. Add to this that her work is really an occupation for the young, vigorous, and hopeful (on an average her services are in demand for not more than fifteen years); and in later life she faces the necessity of making a living some other way—a severe frustration of many hopes, and a sharp contrast to the quiet satisfaction and peaceful close of the life of a deaconess consecrated to her lofty vocation.

It is far from our intention to depreciate the standing and work of the trained nurse. She, too, has a high and noble calling. We would chime in with the elegant words of Florence Nightingale, who so often admonished the professional nurses of the sick to earnestness and true devotion. “Nursing,” said she, “is an art; and if it is to be practiced as such, it requires as much devotion to the exclusion of everything else and as laborious a preparation as any work of painting or sculpture. For what is the handling of dead canvas or cold marble compared with the live human body, the temple of the Holy Ghost? The nursing of the sick belongs to the fine arts—yea, I would almost have said, it is the finest of them all.” Many trained nurses, too, perform their work in this sense; but, judging from the warning words heard so frequently on occasion of the promotions in the training-schools and repeated by the press, it looks as though serious dangers were

still further circumscribing this field of woman's work. The selfishness and love of money so often manifested, the demoralizing sycophancy towards the rich and depreciation of the claims of the poor, the departure from truth for the sake of worldly advantages, threaten to undermine the strength of their true womanhood and to deprive the trained nurses of the moral power which they should exercise as members of society as well as confessors of the Lord and Savior Jesus Christ.

3. Between the deaconess and the trained nurse there obtains farther the radical difference that the latter is the incorporation of individuality, and the former of the community.

Perhaps it is the lack of appreciation of this most pronounced and strongest feature of the Deaconess System that will explain the slow numerical growth of the deaconess communities in our country.

The disadvantages in this direction for trained nurses are evident. Even though they remain true to their highest ideals, the training-schools may furnish workers, but hardly such as are able to work in community. Their life may be full of noble devotion, and display the blessed power of independent love of man to a high degree, but it ends with the individual.

This solitude and standing alone of the trained nurse it is difficult to conceal. Thus Robert W. Taylor, addressing the graduating class of New York training-school, says: "With the reception of your diploma you enter upon a serious, perhaps the most serious, epoch of your life. From this moment you will have to fight the battle of life alone and unprotected, and you will stand or fall just as you show yourself equal to the conditions. During the time of your training you were shielded by the protecting arms of this great institution, but that is now past." True, at-

tempts are continually being made to consolidate the training-schools and to pension the old and infirm nurses; and England has created a Royal National Pension Fund for nurses, with a capital of \$250,000, and an annual income of \$30,000. But, taken as a whole, these attempts have so far been hardly successful. The rivalry among the institutions, the selfishness of the nurses, and the circumstance that too frequently the nursing of the sick is taken as a stepping-stone for something better, keeps those who are fit for this occupation away. Each trained nurse seeks as much as possible to utilize the present and turn her eyes away from the future, which too often brings with it a humiliating dependence, or neglected old age.

On the other hand, when a young woman becomes a deaconess, even though she perhaps may have to sever home ties in order to be able to enter the Mother House, she is admitted as a member of a family circle which, year after year, will be more precious to her. In community with deaconesses of the same purpose she is never "alone." Ever and everywhere does the strength of union come to her assistance, and it reaches her in the farthest station. The Mother House is the home of the deaconess. The very nature of the thing makes it so. In answer to the question put to a deaconess by a stranger, "Where is your home?" she said, "I have no other home than the Mother House." It was true, for she was an orphan. But this will be unavoidably so with all of them in the course of years. Parents die, brothers and sisters are scattered, and the old home is dissolved; but the Mother House is always open for the deaconesses. Hither they may retire in sickness and in health, when they are fatigued by the work of the station, or age oppresses them; and they are certain of a friendly reception, comfort, and help. It is the home dear to them by the memories of youth, which has be-

come more precious in the lapse of years by its training and counsel, and which is now doubly theirs inasmuch as the time approaches when they shall be clad in the raiment that is of heaven.

Moreover, this common interest is not confined to the community of each individual Mother House. There is here a world-embracing consolidation which makes each deaconess feel that, though she may only be a lonely sentinel, she is nevertheless part of a great army. She knows that she is not forgotten, and that far away from her own community—for instance, from the deaconesses in Jerusalem, Constantinople, or Alexandria—she would receive the same loving hospitality, welcome, and domicile as at the doors of the Mother Houses of her native country.

4. The contrast between these two fields of woman's labor is most clearly manifested in that one is spiritual and the other worldly.

I do not mean that the vocation of a trained nurse is necessarily void of religion or that devoutness might not dignify and consecrate its obligations and increase its blessed usefulness a hundred-fold. We know of nurses who have fully given themselves up to a Christian ideal. We know of others who by no means have undertaken their calling through selfish motives, but solely and purely because in this way they might be a blessing for the souls as well as the bodies of their patients. They preach the gospel of a holy life with the same simplicity and earnestness with which they practice the heartfelt mercy of their Master.

There are, in fact, institutions who have made Christian faith and a Christian life indispensable conditions for the training of their nurses. Ever so many training-schools in connection with denominational hospitals are permeated with a seriously Christian spirit. The results of these



praiseworthy efforts will gradually appear in a better tone to the whole work.

Nevertheless, the principal requisite for a good nurse is considered to be the training of head and hand, and the object of the training-school the preparation of a number of technically-equipped assistants for the doctors. The average trained nurse does not think by any means that piety and appropriation of spiritual things are any more desirable, efficacious, or necessary in her occupation than with the teacher or stenographer. Too many look upon nursing as being principally a business, for which religion is an inconvenience, and whose advancement is often seriously impaired by their demands.

The deaconess is called to the performance of a Biblical and ecclesiastical office. The true deaconess is a blossom of the Church—not of the externally devised, but of the religious life of a country. And if the latter flows deep and strong, the Deaconess Cause will flourish like all other noble fruits of the Spirit. The training of the Mother House is, therefore, of a different kind from that of the training-school for nurses. Any woman who has learned the technical facilities necessary for the sick-room may receive the diploma of a trained nurse, and from the standpoint of the physician and patient may achieve splendid success. She may be a lukewarm Christian, a worldly-minded trifler, or a scoffer at religion, yet she remains a trained nurse.

Not so with the deaconess. How desirable soever technical knowledge and fruitful experience may be to the Mother House, it makes higher demands than a merely external efficiency. To begin with, the requirements of character and the inner life must be satisfied; for their training proceeds inwardly to outwardly, and not *vice versa*. First come self-control, the education of the conscience,

the sanctification of the heart; then the acquired efficiency in external things. Without the former, the latter would be worthless for a deaconess; for she would be a servant of Christ only in name, and she would unavoidably have to dispense with an office whose first requisite she lacks. Not her attractions—her talent, health, or ability, or what she performs in any field of labor—but *what she is*, determines her influence as a member of the Mother House community and her efficiency outside of it as a deaconess. The trained nurse *may be*, but the true deaconess *must be*, a genuine Christian.





# Deaconess Institutions of the Methodist Episcopal Church.

NAME AND LOCATION OF DEACONESS INSTITUTIONS.	Value of Property and Endowment..	Debt .....	Licensed Deaconesses..	Probationers.
<b>I. IN AMERICA.</b>				
<i>Aurora, Ill.</i> Young Woman's School (Jennings Seminary), Charlotte A. Codding, Supt.....	\$50,000	.....	2	4
<i>Baltimore, Md.</i> Baltimore Deaconess Home, 708 West Lombard } Street, Annie Leidigh, Supt..... } Mount Tabor Industrial Building..... }	29,000	\$4,000	8	4
<i>Bangor, Me.</i> Deaconess Home, 96 Larkin Street, Norma H. Fendrick, Supt.....	.....	.....	2	.....
<i>Boston, Mass.</i> New England Deaconess Home, 693 Massachusetts Avenue, Josephine Fisk, Supt.....	16,000	.....	12	4
Deaconess Hospital, 691 Massachusetts Avenue, Miss A. A. Betts, Supt.....	43,000	5,900	4	3
Bible-training School, 175 Bellevue Street, Orianna F. Harding, Supt.....	700	.....	2	16
<i>Bridgeport, O.</i> Holloway Deaconess Home, Dorothy Graham, Superintendent .....	7,500	.....	.....	7
<i>Brooklyn, N. Y.</i> (English ) Brooklyn Deaconess Home and Training-school, 238 President Street, Mrs. F. A. Fowler, Supt... (German.) Bethany Deaconess Home and Hospital, Myrtha Binder, Supt.....	*39,500	.....	11	5
<i>Buffalo, N. Y.</i> Genesee Conference Deaconess Home, 2978 Main Street, Mary L. Mullen, Supt.....	42,000	21,000	4	4
<i>Chicago, Ill.</i> (English.) Chicago Deaconess Home 227 East Ohio Street, Isabel Leitch, Supt.....	15,000	3,000	4	5
† Chicago Training-school, 4949 Indiana Avenue, (Incorporation, non-deaconess. Internal man- agement, deaconess) .....	19,000	.....	18	7
Wesley Hospital, Dearborn and Twenty-fifth Streets, Mrs. Olive Ely, Supt.....	.....	.....	4	120
Methodist Episcopal Old People's Home, Edge- water, Isabella Reeves, Supt.....	†250,000	.....	7	22
(German.) Deaconess Institute .....	69,000	.....	4	6
<i>Cincinnati, O.</i> (English.) Deaconess Training-school for Colored Girls, Rev. W. H. Riley, Superintendent.....	5,000	.....	3	4
Christ's Hospital, Mount Auburn, Hannah M. Peirce, Supt.....	.....	.....	4	3
.....	135,000	4,000	20	5

\* Building, \$20,000, leased of Church Extension Society.

† Only deaconesses and probationers reported.

‡ Property, \$250,000, leased of trustees.



NAME AND LOCATION OF DEACONESS INSTITUTIONS.	Value of Property and Endowment..	Debt .....	Licensed Deaconesses..	Probationers.
<i>Cincinnati</i> —Continued.				
Deaconess Home, Wesley Avenue, Mrs. Kate Rawls Haynes, Supt.....			18	.....
Deaconess Training-school, Margaret Wilson, Principal .....				13
Rest Home, Lakeside .....	\$600			
Rest Home, Epworth Heights .....	800			
(German.)				
Methodist Deaconess Home ("Mother House") and Bethesda Hospital, Rev. W. H. Traeger, Supt., Louise Golder, Head Deaconess.....	102,500		24	31
<i>Cleveland, O.</i>				
Cleveland Deaconess Home, 268 Woodland Avenue, Miss L. Willmott, Acting Supt.....	11,200		9	6
<i>Colorado Springs, Col.</i>				
National Deaconess Sanitarium, Mary Curnick, Superintendent .....	15,000	\$5,000	1	1
<i>Columbus, O.</i>				
Columbus Deaconess Home, 1087 Dennison Avenue, Elizabeth A. Smith, Supt.....	375		2	5
<i>Denver, Col.</i>				
Colorado Conference Deaconess Home, Mrs. A. E. Hull, Supt.....	800		7	9
<i>Des Moines, Ia.</i>				
Bidwell Deaconess Home and Iowa Bible-training School, 1155 West Ninth Street, Mrs. H. Ida Benson, Supt.....	4,000	600	7	11
<i>Detroit, Mich.</i>				
{ Detroit Deaconess Home, 53 Elizabeth Street, West, S. J. Gaunt, Supt.....	10,800			
{ Tillman Avenue Mission, Mrs. H. E. Keller, Supt.	6,000		1	4
<i>Fall River, Mass.</i>				
Fall River Deaconess Home, Mrs. Eva C. Frieids, Superintendent .....	52,000		3	4
<i>Freeport, Ill.</i>				
Freeport Deaconess Home, Olive G. Webster, Superintendent .....	200		3	.....
<i>Grand Rapids, Mich.</i>				
Aldrich Memorial Deaconess Home and Training-school, Mrs. W. J. Aldrich, Supt .....	17,000		5	19
<i>Great Falls, Mont.</i>				
Montana Deaconess Hospital, Augusta Ariss, Superintendent .....	9,000	7,000	1	8
<i>Indianapolis, Ind.</i>				
Methodist Hospital and Deaconess Home of State of Indiana, Rebecca De Lancey, Supt.....	8,000			3
<i>Jeffersonville, Ind.</i>				
Jeffersonville Deaconess Hospital, Marilla Williams, Supt.....	9,000		1	4
<i>Jersey City, N. J.</i>				
Newark Conference Deaconess Home, Mrs. Georgiana Clark, Supt.....			3	2
<i>Kansas City, Kan.</i>				
(English.)				
* Bethany Hospital, Rev. S. E. Betts, Supt.....	32,700			
* Fisk Training-school, Winifred Spaulding, Supt. (German.)	600		4	18
Deaconess Home ("Emanuel"), 716 West Seventeenth Street, Miss M. Dreyer, Head Deaconess.	1,800		5	.....
<i>Knoxville, Tenn.</i>				
Knoxville Deaconess Home, Rhoda E. Sigler, Supt.	218		1	.....

\* Affiliated. Property owned by separate boards, and not herein counted.

NAME AND LOCATION OF DEACONESS INSTITUTIONS.	Value of Property and Endowment.	Debt.....	Licensed Deaconesses..	Probationers.
<i>La Crosse, Wis.</i>				
(English.)				
Thoburn Deaconess Home, Eva Ford, Supt.....			2	2
(German.)				
Deaconess Home.....			2	
<i>Lake Bluff, Ill.</i>				
Agard Sanitarium, Matilda Westlake, Supt.....	\$14,000		2	
Methodist Deaconess Orphanage, Lucy Judson, Superintendent .....	40,000		1	8
<i>Los Angeles, Cal.</i>				
(English.)				
Southern California Conference Deaconess Home, Mrs. A. E. Foote, Supt.....	7,000	\$1,500	8	1
(German.)				
Deaconess Home.....	45,000		2	2
<i>Louisville, Ky.</i>				
(German.)				
{ Deaconess Home and Hospital, Miss Borchherding, Matron .....	16,000		4	3
{ Building Fund .....	12,000			
<i>Milwaukee, Wis.</i>				
(English.)				
Milwaukee Deaconess Home, 186 Biddle Street, Mary J. Comstock, Supt.....	15,700		7	1
(German.)				
Deaconess Home, Grand Avenue.....			3	
<i>Minneapolis, Minn.</i>				
Asbury Hospital, Mrs. S. H. Knight, Supt.....	112,000	12,000	8	10
Rebecca Deaconess Home, Sybil Palmer, Supt.....			4	18
<i>Newark, N. J.</i>				
Newark Conference Deaconess Home, Mrs. S. H. Doane, Supt.....	500		5	2
<i>New York, N. Y.</i>				
New York Deaconess Home, 1175 Madison Ave- nue, Mary E. Lunn, Supt.....	100,000			
Training-school, 1175 Madison Avenue, Florence Slusser, Principal.....			1	2
Working Girls' Home, Tirzah Dinsdale, Supt....			1	1
Rest Cottage (Long Branch).....				
<i>Normal, Ill.</i>				
N. A. Mason Deaconess Home for the Aged, Mary Jefferson, Supt.....	3,000		3	
<i>North Yakima, Wash.</i>				
Deaconess Hospital, Mary Venama, Supt.....			1	2
<i>Ocean Grove, N. J.</i>				
Bancroft Rest Home.....	15,000	6,100		
<i>Omaha, Neb.</i>				
Methodist Hospital .....				
Deaconess Home, Mrs. A. P. McLaughlin, Supt. }	90,000		10	15
<i>Peoria, Ill.</i>				
Deaconess Home.....			3	
Deaconess Hospital, Lucy A. Hall, Supt.....	25,500	6,000		2
<i>Philadelphia, Pa.</i>				
Philadelphia Deaconess Home, 611 Vine Street, Mrs. Emma Turney, Supt.....	25,862		8	6
<i>Pittsburg, Pa.</i>				
Pittsburg Deaconess Home, 2000 Fifth Avenue, S. E. Eyler, Supt.....	13,500		5	3
<i>Portland, Me.</i>				
Deaconess Home, Miss R. E. Santee, Supt.....	200		1	
<i>Providence, R. I.</i>				
Providence Deaconess Home, 85 Harrison Street, Miss Wood, Supt.....	2,300		2	3

NAME AND LOCATION OF DEACONESS INSTITUTIONS.	Value of Property and Endowment..	Debt.....	Licensed Deaconesses..	Probationers..
<i>Provo, Utah.</i>				
East Ohio Mission and Deaconess Home, Mrs. Helen M. Kingsbury .....	\$2,000 .....			1
<i>Pueblo, Colo.</i>				
Pueblo Deaconess Home, Anna Burgess, Supt....	3,500 .....		2	1
<i>Quincy, Ill.</i>				
Chaddock Boys' Home and School, Eleanor Tobie, Supt.....	79,000 .....	\$20,000	7	6
<i>Rensselaer, N. Y.</i>				
Griffin Deaconess Home, Mrs. H. E. Lyon, Supt..	5,200 .....		4	1
<i>San Francisco, Cal.</i>				
San Francisco Home and Training-school, Rev. J. N. Beard, D. D., President.....	24,000 .....	11,000	9	23
<i>St. Joseph, Mo.</i>				
Ensworth Methodist Hospital.....	4,200 .....		2	4
Deaconess Home.....	15,200 .....	9,700	3	
<i>Salt Lake City, Utah.</i>				
Davis Deaconess Home, Miss C. E. Robinson, Supt.	18,000 .....		3	1
<i>San Juan, Porto Rico.</i>				
Deaconess Home, 45 Sol Street.....	200 .....		1	2
<i>Seattle, Wash.</i>				
Seattle Deaconess Hospital.....	50,000 .....		1	4
Deaconess Home, Dora Adron, Supt.....			2	7
<i>Sioux City, Ia.</i>				
Shesler Deaconess Home, Mattie Carpenter, Supt.	5,150 .....		3	2
<i>Spokane, Wash.</i>				
Maria Beard Deaconess Home.....	15,000 .....		1	1
Deaconess Hospital.....				7
Old People's Home, Clara Brown, Supt.....	5,000 .....		1	1
<i>Urbana, Ill.</i>				
Cunningham Deaconess Home and Orphanage, Miss Emma H. Jones, Matron.....	26,000 .....		3	2
<i>Verbank, N. Y.</i>				
Watts de Peyster Home for Invalid Children, Miss Letitia H. Hicks, Supt.....	40,000 .....		1	2
<i>Washington, D. C.</i>				
{ Lucy Webb Hayes National Training-school and Deaconess Home, C. W. Gallagher, D. D., Dean	72,250 .....		6	72
{ Sibley Memorial Hospital, Miss Carra Pew, Director .....	41,000 .....		65	
<i>Wichita, Kan.</i>				
Southwest Kansas Conference Deaconess Home..	4,000 .....		5	1
<i>Wilmington, Del.</i>				
Wilmington Deaconess Home, Mrs. J. M. Plyley	300 .....			1
<i>Yellow Springs, Ohio.</i>				
Methodist Episcopal Home for the Aged, Myra Shepherd, Supt.....	55,500 .....	1,500		
Deaconesses not in Established Homes.....			12	12
<i>Stations.</i>				
(Deaconess work is tabulated under "Stations" if it includes centers where only one deaconess is at work, or where there is some property, but no deaconess regularly stationed.)				
Atlanta, Ga.....			1	
Attleboro, Mass.....			1	
Boone, Ia.....			1	
Burlington, Ia.....				1
Charles City, Ia.....				1
Cincinnati, O.....			1	
Columbus, O.....			1	

NAME AND LOCATION OF DEACONESS INSTITUTIONS.	Value of Property and Endowment.	Debt.	Licensed Deaconesses.	Probationers.
<i>Stations—Continued.</i>				
Cottage City, Mass., Rest Home.....	\$1,000			1
Dubuque, Ia.....				1
Duo, W. Va.....			1	
Eagle Grove, Ia.....			1	
East Street, St. Louis, Mo.....			1	
Erie, Pa.....				
Fresno, Cal.....			1	
Honolulu, Hawaiian Islands.....				
Keam's Canyon, Ariz.....			1	
Knoxville, Tenn.....				
Lakeside, O.....	300		1	
Las Vegas, N. Mex.....				
Ludington, Mich., Elvira Olney Rest Home.....	1,025			1
Moberly, Mo.....				1
Mount Carmel, Pa.....				1
Mountain Lake Park, Md., Thompson Rest Home.....	3,976			
Ottumwa, Ia., Jessie Wyckoff.....			1	
Pittsburg (German).....			1	
Rockford, Ill.....			1	
Round Lake, N. Y., Caroline Rest Home.....	600		1	1
St. Louis, Mo.....			1	
St. Paul, Minn.....				1
Salem, Ore.....			1	1
Southern Illinois Conference.....			1	
Toledo, O.....				
West Superior, Wis.....				1
Wheeling, W. Va.....			1	1
Wilmington, Del.....	300			
II. IN EUROPE.				
Berlin, Deaconess Home, Ebenezer.....	43,500	\$31,000	25	15
Frankfort-on-the-Main, Deaconess Home and Hospital. (The Mother House.).....	65,000	32,000	30	20
Hamburg, Bethany Home and Hospital.....	170,000	40,000	42	28
Heilbronn, Deaconess Home.....	*500		2	1
Koeln.....			1	2
Lausanne, Deaconess Home.....	†400		7	4
Magdeburg, Deaconess Home.....	16,500	8,250	11	12
Muenchen, Deaconess Home.....	14,250	10,000	8	9
Neuenheim, "Gottestreu," Rest Home.....	6,500	4,000	2	
Neuenberg, Deaconess Home and Hospital.....	27,500	6,500	12	8
Pforzheim.....			1	2
St. Gallen, Deaconess Home.....	16,500	12,300	9	10
Strasburg, Bethany Home.....	†475		5	3
Vienna, Deaconess Home.....	†1,625		7	3
Zurich, Bethany Home.....	10,200	5,200	10	5
<i>Stations.</i>				
Adlisweil.....				1
Faulkenstein.....			1	
Karlsruhe.....				1
Pirmasens.....				1
Wadensweil.....				1
Zwickau.....				1
III. In Foreign Mission Fields.				
1. IN INDIA.				
Calcutta Deaconess Home, Elizabeth Maxey, Supt.....			3	
Flora Deaconess Home, Darchula, Martha Sheldon, M. D., Supt.....	1,500		2	

\* No property.

† No property; inventory.



NAME AND LOCATION OF DEACONESS INSTITUTIONS.	Value of Property and Endowment.	Debt.	Licensed Deaconesses.	Probationers.
<i>In Foreign Mission Fields—Continued.</i>				
William Gamble Memorial Deaconess Home, Kolar, Fannie Fisher, Supt.	\$7,500		2	
Madras Deaconess Home, Grace Stephens, Supt.	12,500		2	2
Moradabad Deaconess Home, Mary Means, Supt.	5,000		2	
Muttra Deaconess Home and Training-school, Mary Eva Gregg, Supt.	12,000		3	
Pithoragarh Deaconess Home, Lucy Sullivan, Supt.	5,000		3	
Mary C. Nind Deaconess Home, Singapore, Sophia Blackmore, Supt.	10,000		3	
Lucknow Deaconess Home, Helen Ingram, Supt.			2	1
<i>Stations.</i>				
Aligarh			1	
Bangalore			1	
Bombay			1	
Cawnpore			1	
Darjeeling			3	
Gonda	2,500		3	
Muzafarpur			1	
Naini Tal			1	
Paori				1
Poona			2	
Penang			2	
Rangoon			1	
Than Daung			1	
2. IN CHINA.				
Flora Deaconess Home, Chungking			5	
Isolated Workers			5	2
3. IN AFRICA.				
Isolated Workers			6	
Grand total in Methodist Episcopal Church (1902)	2,492,506	270,250	685	739
Grand total (1901)	2,276,942	238,019	657	706
Increase	165,564	41,231	28	33
Net Increase in value of property in 1902	124,333			

# Statistics of the Evangelical Deaconess Mother Houses belonging to the Kaiserswerth Conference. 1901.

	MOTHER HOUSES.	Founded.....	Total Number of Sisters...	Consecrated Deaconesses..	Probationers.	Fields of Labor
1.	Kaiserswerth .....	1836	1,071	820	251	252
2.	Berlin (Elizabeth Hospital).....	1837	154	116	38	43
3.	Paris (Rue de Reuilly 95) .....	1841	85	68	17	51
4.	Strasburg in Alsace.....	1842	260	160	100	59
5.	St. Loup .....	1842	180	132	48	54
6.	Dresden.....	1844	530	331	199	231
7.	Bern .....	1844	348	226	122	77
8.	Utrecht .....	1844	70	27	43	13
9.	Berlin (Bethany).....	1847	340	263	77	110
10.	Stockholm .....	1849	245	179	66	106
11.	Breslau (Bethany) .....	1850	440	288	152	119
12.	Koenigsberg .....	1850	658	416	242	276
13.	Ludwigslust .....	1851	283	217	66	98
14.	Karlsruhe .....	1851	284	200	84	107
15.	Riechen near Basil.....	1852	339	241	98	84
16.	Neuendettelsau .....	1854	505	345	160	173
17.	Stuttgart.....	1854	735	496	239	172
18.	Augsburg .....	1855	209	128	81	96
19.	Halle .....	1857	209	147	62	93
20.	Darmstadt.....	1858	263	184	79	116
21.	Zurich .....	1858	238	178	60	74
22.	St. Petersburg.....	1859	42	26	16	6
23.	Speyer .....	1859	250	168	82	71
24.	Kraschnitz.....	1860	272	93	179	122
25.	Hanover .....	1860	372	248	124	152
26.	Hamburg (Bethesda).....	1860	573	31	42	30
27.	Danzig .....	1862	323	195	128	164
28.	Copenhagen .....	1863	275	159	116	110
29.	Cassel .....	1864	219	86	133	108
30.	Hague .....	1865	50	26	24	10
31.	Mitau .....	1865	42	31	11	19
32.	Berlin (Lazarus Hospital).....	1865	100	67	33	32
33.	Posen .....	1865	317	137	180	113
34.	Pesth .....	1866	25	12	13	6
35.	Frankenstein .....	1866	244	143	101	159
36.	Riga .....	1866	47	24	23	19
37.	Reval .....	1867	42	24	18	14
38.	Helsingfors .....	1867	50	23	27	15
39.	Altona .....	1867	114	60	54	55
40.	Sarata .....	1867	30	17	13	12
41.	Bremen .....	1868	70	36	34	18
42.	Christiania.....	1868	414	224	190	141
43.	Stettin-Neutorney (Infirmary Salem).....	1868	337	23	14	15
44.	Wiborg .....	1869	10	4	6	7
45.	Bielefeld .....	1869	900	577	323	319
46.	Stettin-Neutorney (Bethany) .....	1869	297	206	91	151
47.	Brunswick .....	1870	106	70	36	44
48.	Frankfort-on-the-Main .....	1870	138	96	42	59
49.	Flensburg .....	1874	181	125	56	75
50.	Paris (Rue Bridaine).....	1874	15	11	4	6
51.	Harlem .....	1874	56	21	35	16
52.	Nowawes .....	1874	192	129	63	126
53.	Berlin (Paul-Gerhard-Infirmary).....	1876	283	164	119	117
54.	Hamburg (Bethlehem).....	1877	99	64	35	27
55.	Gallneukirchen .....	1877	57	33	24	18

MOTHER HOUSES.	Founded.....	Total Number of Sisters.....	Consecrated Deaconesses	Probationers.	Fyds of Labor
56. Ingweiler .....	1877	48	18	30	11
57. Mannheim .....	1884	67	41	26	21
58. Arnheim .....	1885	57	24	33	13
59. Arolsen .....	1887	54	26	28	29
60. Berlin (Magdalen Infirmary).....	1888	56	22	34	8
61. Kreuzburg .....	1888	51	13	38	31
62. Groningen .....	1888	10	7	3	1
63. Amsterdam (Lutheran).....	1888	45	10	35	8
64. Philadelphia .....	1888	75	36	39	15
65. Kreuznach.....	1889	161	.....	161	65
66. Witten .....	1890	197	56	141	64
67. Oldenburg .....	1890	47	13	34	18
68. Leipsic .....	1890	99	45	54	43
69. Eisenach .....	1891	83	33	50	31
70. Frankfort-on-the-Oder .....	1891	64	22	42	27
71. Amsterdam (Reformed) .....	1891	45	10	35	19
72. Berlin (Elizabeth Children's Hospital)...	1891	42	24	18	8
73. Niesky .....	1893	62	39	23	40
74. Miechowitz .....	1890	25	9	16	11
75. Baltimore.....	1895	25	14	11	8
		14,501	8,977	5,524	5,211

## Progress.

	MOTHER HOUSES BELONG- ING TO THE KAISERS- WERTH CON- FERENCE.	SISTERS.	FIELDS OF LABOR.	ANNUAL INCOME. (" REICHSMARK.")
1864	30	1,592	368	813,273
1868	40	2,106	526	1,258,242
1872	48	2,657	648	2,103,729
1875	50	3,239	866	3,616,256
1878	51	3,901	1,093	4,110,147
1881	53	4,748	1,436	4,824,176
1884	54	5,653	1,742	5,607,886
1888	57	7,129	2,263	6,378,608
1891	63	8,478	2,774	7,649,097
1894	68	10,412	3,641	8,940,880
1898	75	12,935	4,519	10,525,742
1901	75	14,501	5,211	13,455,153

## Deaconess Homes of the Protestant Diaconate Conference in the United States.

NAMES AND ADDRESSES OF THE INSTITUTIONS.	Founded.....	Deaconesses, Probationers included.....	Flds of Labor	Value of Property...
Deaconess Home "Bethesda," Chicago, Ill.....	1886	5	3	\$61,500
German Deaconess Home and Hospital, Cincinnati, O.....	1888	26	3	110,000
"Taber" Institute, Lincoln, Neb.....	1889	4	3	50,000
Evangelical Deaconess Home, St. Louis, Mo.....	1889	22	1	35,000
Deaconess Home "Bethesda," Cleveland, O.....	1892	14	1	16,000
Protestant Deaconess Home and Hospital, Evansville, Ind.....	1892	12	1	50,000
Deaconess Home "Bethany," Brooklyn, N. Y.....	1894	9	1	45,000
Protestant Deaconess Home and Hospital, Indianapolis, Ind.....	1894	11	1	85,000
German Deaconess Home, Buffalo, N. Y.....	1895	26	1	80,000
Diaconate Society of the Evangelical Association, Chicago, Ill.....	1901	4		
German Deaconess Institute, Chicago, Ill.....	1896	5	1	5,500
German Methodist Deaconess Home, Cincinnati, O.....	1896	53	7	112,000
Methodist Deaconess Home, Louisville, Ky.....	1895	5	1	35,000
Evangelical Diaconate and Hospital Society, Lincoln, Ill.....	1899			
		196	24	\$685,000

## Deaconess Homes in the Lutheran Church in the United States.

NAMES AND ADDRESSES OF THE INSTITUTIONS.	Founded.....	Deaconesses, Probationers included.....	Flds of Labor	Value of Property...
Mary J. Drexel Home, Philadelphia, Pa.....	1888	75	14	\$600,000
Deaconess Institute "Immanuel," Omaha, Neb...	1890	28	9	50,000
Milwaukee Deaconess Home and Hospital, Wisconsin.....	1891	26	6	250,000
Norwegian Lutheran Deaconess Home and Hospital, Brooklyn, N. Y.....	1885	14	4	30,000
Lutheran Deaconess Mother House, Baltimore, Md.	1895	25	4	30,000
Norwegian Lutheran Deaconess Home, Minneapolis, Minn.....	1890	43	4	.....
Passavant Memorial Hospital, Chicago, Ill.....	1900	4	1	.....
		218	40	.....





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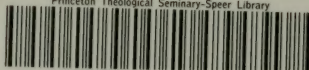


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